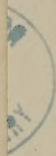


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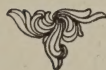
A Study in Lutheran Dogmatics

By

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JOHN SCHALLER,

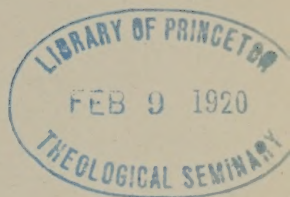
Professor of Doctrinal Theology, Ev. Luth. Theological Seminary,
Wauwatosa, Wis.

*We speak the wisdom of God in a mystery, even
the hidden wisdom, which God ordained before
the world unto our glory.—1. Cor. 2, 7.*



1919

Northwestern Publishing House, Print
Milwaukee, Wis.



PREFACE.

The publication of this brief treatise on Christology was prompted primarily by the urgent need of text books setting forth Christian doctrine from the Lutheran point of view, in the American language. Tho we may truly say that the training of our young ministers not only at all times took account of their American citizenship, but was conducted to a great extent thru the medium of the common language of our country, the gradual nature of our transition from the German to the English tongue in our church work had heretofore made it possible and profitable to use text books written in German almost exclusively. But even if the rude interference of a misguided public opinion had not abruptly changed the external aspect of this matter, developments among our own churches would soon have demanded, as they now demand, efforts in the direction followed by this book. Heretofore we seemed to have abundant work at hand to supply German religious literature to those whose spiritual needs could not be taken care of in any other way. Facing a future in which English will be the prevailing language of our own church organization, we must anticipate the coming demand for Lutheran literature in the English language.

This will at the same time serve another, and a very important, purpose. Recent occurrences have shocked us into a realization of the fact that many of our fellow citizens were hostile to the *German* Lutheran Church because they knew nothing whatever of its true character. The most blatant vilifiers of our Church were those who knew least about it, and had characteristically shunned all opportunity to gather such information as might have modified their views. Their one excuse was that they—did not understand German! We owe it to such persons, as well as to the millions of our fellow citizens who have never even heard the Gospel, to leave the comparative seclusion resulting from our use of the German language, and to enter upon a wider field of missionary

endeavor. Our Church has a message for *all* the people of our country, and to reach the multitudes who need it, we must publish it broadcast—in the American language.

These considerations amply justify any honest effort that may be made to fill some of the empty spaces in our English Lutheran literature. This book discusses the doctrinal aspect of the very core of the Christian faith. It is an attempt to set forth, as briefly as may be compatible with clearness, precision, and comprehensiveness, what the Scriptures say concerning the Redemption of Jesus Christ. Because all Christian doctrines ultimately rest upon this fundamental revelation, they are necessarily touched upon in the course of the discussion. By the same token, as all errors of doctrine finally tend to destroy some vital feature of Christological truth, they insistently claim a share of our attention, serving as a foil which causes the Truth to stand out the more clearly. It is an historical fact that the emergence of error in all its various gradations of hideousness compelled the Church of God to strive after a deeper and better understanding of the Word spoken by God.

Certain considerations of circumstances in general, and of the primary purpose of this treatise to serve as a seminary text book in particular, acted as a curb to any inclination toward minute investigations. It seemed sufficient for present purposes to emphasize salient points, while suggesting the lines which detailed study should follow, in other cases. It is hoped that no important feature of the great doctrine here presented will be found to have been overlooked. Fair criticism will remember that personal predilection and experience necessarily are determining factors in the selection of the features chosen for more minute development. This consideration will also account for the many re-iterations of certain matters. A teaching experience of considerable extent has taught the writer that an instructor must not leave it to chance whether a student will recall for needed comparison what should be so recalled.

However, tho the book has been cast into a shape suitable for class room work, it lays claim to be more than a mere beginners' handbook. As far as the writer can see, he has here discussed

all that is really known to man on the subject of Christology. Following the fundamental principle of the Lutheran Church he has sought to assemble, in orderly and instructive array, whatever the Scriptures say concerning Christ and his propitiatory work. For Lutherans, nothing is theology but what is written in the revelation of God. What men, Christians or others, have thought and written beside and beyond the facts stated in the Bible, belongs to philosophy, and not to theology. Such teaching not only shares the common weakness of all philosophy that it is man made and open to successful attack at all points; but it is at once and by hypothesis false, since it pretends to be what it is not—divine truth. The thoughts of God concerning the salvation of sinful men cannot be known to us except by revelation of God, and no man can hope to expand or augment these revelations by means of his finite understanding. Biblical Christology is the only true Christology because the Bible alone offers God's Truth in his own words. Ancient and modern Christological philosophies—usually masked under the title of speculative theology—may enlist our interest for awhile, but no more than other vagaries of sorcery and witchcraft, which are in the same category as attempts to accomplish by unlawful means what God has reserved as his own prerogative. At their best, such speculations offer no spiritual nourishment and are as ashes in the mouth. At their worst, they lead the soul along the downward path of death. Yet we are by nature prone to slip into speculation of this kind unawares and uninfluenced by the thoughts of other men. Should such a departure from that "which is written" be provable against the writer of this book, he will take it kindly if frank criticism gives him an opportunity to correct his unintentional mistake.

In regard to a literary production of the class to which this book belongs, it is difficult to apportion special credit to other human writers for what assistance they may have afforded. Nearly forty years of application to the study of Lutheran theological literature, old and new, render it fairly impossible for the writer to determine to whose suggestion particular items of knowledge and understanding are due. One remark, however,

should be made here. When the writer, ten years ago, accepted the chair of dogmatics at the Theological Seminary of the Joint Synod of Wisconsin, Minnesota, Michigan, and other States, he found his initial labors eased very appreciably by the use of the manuscript notes of his venerable predecessor, Dr. A. Hönecke. These notes were kindly put at his disposal by the sons of the departed teacher. They have since been published by order of Synod, as a lasting monument to the man who had been an efficient head to the Seminary for several decades. Those who are familiar with Dr. Hönecke's method of presentation will not fail to discover traces of its influence upon the present book, most distinctly perhaps in the general distribution of the material. "Hönecke's Dogmatik" will always hold a place of special distinction as being the first complete handbook of positive Lutheran dogmatics published in America, in the German language. Added to this, the fact that it handles the subject in a masterful manner entirely original to the author, is deemed sufficient reason for the frequent references to it contained in the present volume.

The writer regrets that he was unable to insert a greater number of references to Dr. F. Pieper's excellent presentation of Christology in the first published volume of his "Christliche Dogmatik" (St. Louis, Mo., 1918). The book was not ready to hand when the manuscript for this present volume was being prepared for the press. Any one, however, who will think it worth while to compare this modest effort with the greater work, will discover that the two are in fundamental agreement thruout.

The form of presentation adopted for this book requires but few explanatory remarks. In each paragraph, the thesis is immediately followed by the assembled Scripture texts from which it is derived. An experience of many years suggested the advisability of printing the passages in full. The increase in the bulk of the book is more than offset by the ease with which the reader may determine that "thus it is written" as the thesis states. Besides, the texts so presented are immediately ready for memorization by the student. The "notes" appended to each paragraph take up for detailed discussion the various thought expressed or suggested by the thesis. Tho it seemed desirable to make the

book accessible to many who are not familiar with the ancient languages, the occasional insertion of Latin and Greek terms could not be entirely obviated; for the Lutheran student must not only be brought into intelligent contact with the valuable and extensive Latin literature of our Church, but he must also be kept alive to the fact that our ultimate source of religious knowledge lies in the Greek and Hebrew original of the Bible. However, what few Hebrew terms claimed direct mention are given in English transliteration, and most Latin quotations were consigned to the foot notes. It is hoped that these concessions will make the book readable and enjoyable, and thus of some appreciable value, to many who are required to undertake the work of religious instruction in our parochial and Sunday schools without the advantages of a special training in theology.

But to all users of this book may grace and peace be multiplied thru the knowledge of God and of Jesus Christ, our Lord. Amen.

J. SCHALLER.

Wauwatosa, Wis., in the week
preceding Advent, 1918.

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ABBREVIATIONS AND REFERENCES.

- AC Augsburg Confession. 1530.
Apol Apology of the A. C. 1530.
Art. Smalc. Smalcald Articles. 1536.
BW Baieri Compend. Theol. Posit. ed. C. F. W. Walther.
St. Louis, 1879.
Cat. Maj. Luther's Large Catechism.
FC Formula of Concord. 1580.
Günther Günther, Populäre Symbolik. 3. Aufl. St. Louis,
1898.
Hönecke Hönecke, Ev. Luth. Dogmatik. 4 vol. Milwaukee,
Northwestern Publishing House. 1919.
Hodge Hodge, Charles, Systematic Theology. 3 vol. New
York, Scribner's Sons.
Hutt. Red. Hutterus Redivivus. 7. Aufl. Leipzig. 1848.
Luther All references are to the St. Louis edition in 22 vol-
umes. (Vol. 23 is the Index.) Concordia Pub-
lishing House, St. Louis, Mo.

Biblical Christology.

I.

THE PLAN OF SALVATION.

§1. **NECESSITY OF SALVATION.**—This section of Christian dogmatics presupposes the Scriptural doctrine of *Sin* (hamartialogy). Man, being sinful by nature ¹⁾, is separated from God ²⁾ and condemned to death by the divine Law ³⁾ under the control of which he stands by creation ⁴⁾. Being dead in sins and transgressions ⁵⁾, he cannot work his own salvation ⁶⁾. The Law, tho given unto life, has no power to restore life ⁷⁾, but serves only to accentuate the helpless condition of the sinner ⁸⁾. Thus natural religion, which is virtually a sense of the demands and threats of the Law of God, has no real salvation to offer ⁹⁾.

1) Ps. 51, 5. Behold, I was shapen in iniquity, and in sin did my mother conceive me.

2) Is. 59, 2. Your iniquities have separated between you and your God.

Ps. 5, 5. The foolish shall not stand in Thy sight: Thou hatest all workers of iniquity.

3) Eph. 2, 11. Ye were by nature children of wrath, even as others.

Rom. 5, 12. By one man, sin entered the world, and death thru sin, and so death passed upon all men, for that all have sinned.

4) Rom. 3, 19. What the Law saith, it saith to them that are under the Law, that every mouth may be stopped, and all the world may become guilty before God.

5) Eph. 2, 1. You were dead in trespasses and sins.

6) 1 Cor. 2, 1. Natural man receiveth not the things of the spirit of God . . . neither can he know them.

John 14, 6. No man cometh unto the Father but by Me.

7) Rom. 7, 19f. The commandment which was ordained to life, I found to be unto death; for sin, taking occasion by the commandment, deceived me, and by it slew me.

Gal. 3, 21. If there had been a law given which could have given life, verily, righteousness would have been by the Law.

Rom. 8, 3. What the Law could not do* (viz., make me free from the law of sin and death, v. 2).

8) Rom. 3, 19 (above). 20. By the Law is knowledge of sin.

Rom. 4, 15. The Law worketh wrath; for where there is no law there is no transgression.

9) Eph. 4, 18. Having the understanding darkened, being alienated from the life of God thru the ignorance that is in them, thru the blindness of their heart.

Rom. 3, 11. There is none that understandeth, there is none that seeketh after God.

NOTES:

1. Properly speaking, *religion* is not a set of doctrines or ordinances, nor the observance of definite rites, but the state of mind resulting from man's consciousness of his dependence upon, and his responsibility to, God. Natural religion results from that knowledge of God which men derive from God's work in creation (Rom. 1, 19f) and in history (Acts 14, 17., 17, 25ff). This knowledge, which includes a certain understanding of divine Law, becomes religiously effective in man's conscience (Rom. 2, 15). Beyond the concepts of God so supplied, no human mind can rise by its own power. Hence, natural religion furnishes no clue to salvation.

2. The Biblical doctrine of man's natural state outlined above is denied in principle by all errorists who maintain that man must in some way or degree, *work his own salvation* before God. *Pelagians* and *Synergists* of all shades assert directly or by implication that man is naturally endowed with spiritual ability to achieve, or at least pave the way to, a union with God. *Rationalism* in all its forms argues from a similar premise. *Christian Science*, a system of pantheistic heathenism, gets rid of sin by the simple expedient of denying its real existence; this virtually amounts to an absolute denial of the necessity, as well as the actuality of salvation by God.

§ 2. SALVATION BY GOD ALONE.—It is characteristic of the *Christian* religion, to believe the testimony of the Scriptures that *God alone is the Savior of mankind* ¹⁾, Who has prepared salvation itself ²⁾, and has determined the way, or mode, in which man shall enter into the enjoyment of this salvation ³⁾. Thus salvation is by God alone, both in its *objective* and *subjective* aspects. /

¹⁾ Is. 43, 11. I, even I am the Lord (Jehovah), and beside me there is no Savior.

1. Tim. 4, 10. We trust in the living God who is the Savior of all men.
 - Is. 42, 8. I am the Lord (Jehovah); that is my name, and my glory will I not give to another, neither my name to graven images.
 - 2) 2. Cor. 5, 19. God was in Christ, reconciling the world to Himself, not imputing their trespasses unto them, and has committed unto us the word of reconciliation.
 - 3) Luke 24, 47. Repentance and remission of sins should be preached in his name among all nations.
- Mark 16, 15f. Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned.

NOTES:

1. In the Old Testament, *Jehovah* ("Lord" in the English Bible) was the covenant name of God; the covenant being that of salvation, this name of God designated Him as the Savior. It is God's greatest glory that He has prepared salvation for men in Himself alone. The Scriptures were written to reveal this fact, and to set before all men the information they need concerning it. This is the *Gospel* which gives Christian religion its unique character as the only *real* religion.

2. It is proper to distinguish between *salvation*, and *way of salvation* (*Heil, Heilsweg*). The salvation of God is a fact whether men know and believe it or not (*salus objectiva*); indeed, as it is the mystery which from the beginning of the world hath been hid in God" (Eph. 3, 9), man cannot know of it except by the revelation of God. Therefore God has determined the *way*, or *mode*, in which this salvation may become the *subjective* possession of men: the *preaching* of salvation, thru which the acceptance of *faith* is produced. "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10, 17).

3. In the language of our older teachers, God is the *sole efficient cause* (*causa efficiens principalis et sola*) of our salvation. The Gospel of salvation is the *instrumental* cause on God's side (*c. instrumentalis ex parte Dei*), producing faith which appropriates the offered salvation (*c. instrumentalis ex parte hominis*).

4. All forms of religion based upon the natural knowledge of God accessible to all men, are *in opposition* to the Christian faith because they necessarily deny salvation by God. "Unto the Greeks, foolishness" (1. Cor. 1, 23). In common with errorists of many kinds among Christians, they teach a salvation to be achieved by man himself. *Deists* deny salvation by God, since they assert any intervention of God to be impossible by which the predetermined action of natural laws might be changed. *Pantheists* have no need of salvation by God because their philosophy is based on the premise that man is identical with, or a part of, the Godhead; hence all acts of men, being divine, are as they should be.

§3. **THE TWOFOLD WILL OF GOD.**—Thruout the Scriptures, God assures us that He from eternity sincerely willed the salvation of *all mankind* ¹⁾. At the same time He tells us just as plainly that He *chose certain definite persons* and decreed their sure salvation ²⁾. Thus both *universal salvation* and the *predestination of a number of men* are facts which must be accepted without cavil, tho they may seem to involve unsolvable contradictions.

1) Ezek. 33, 11. As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live.

1. Tim. 2, 4. (God our Savior) will have all men to be saved and come to a knowledge of truth.

2. Pet. 3, 9. The Lord is not willing that anyone should perish, but that all should come to repentance.

2) Matth. 22, 14. Many are called, few are chosen.

John 15, 9. Ye are not of the world, but I have chosen you out of the world.

Rom. 8, 29. Whom God did foreknow, he also did predestinate to be conformed to the image of His Son.

NOTES:

1. The will of God to save *all mankind* is known among Lutherans as God's *counsel of universal salvation* (*der allgemeine Heilswille*), whereas we speak of the *decree of predestination* or *election* (*der Gnadenwahlbeschluss*). These two manifestations of God's will have *many points in common*. Both are *eternal* acts (1. Tim. 2, 4. Eph. 1, 4), based alike upon God's love and mercy (John 3, 16. Eph. 1, 5; *c. impulsiva interna*), and upon the redemption of Jesus Christ (2. Tim. 1, 9. Eph. 1, 4; *c. imp. externa*). Both are truthful expressions of God's *serious purposes* (Ezek. 18, 23. Luke 18, 7f), have the same *aim of saving sinners* (John 3, 16. Rom. 8, 30), are revealed to men by the same *means*, the preaching of the Gospel (1. Tim. 2, 4. Eph. 1, 9), and are *appropriated* by man in the same manner, by *faith* (John 3, 16. Acts 13, 48). Yet each has its *distinctive characteristics*. Whereas the counsel of universal salvation embraces *all men without discrimination* (the world, John 3, 16. 2. Cor. 5, 19; all unbelievers, sinners, Rom. 11, 32. Gal. 3, 22), the decree of predestination extends over *definite individuals chosen from the world of sinners* (Matth. 20, 16. Eph. 1, 4). Again, under the counsel of universal salvation *many sinners are lost* (Mt. 18, 6. 24, 10. 23, 37. Mrk. 8, 38), but predestination assures *certain salvation to the individual* (Mt. 24, 24. Rom. 8, 30).

2. Judged by human standards of reasoning, these two volitions of God are *contradictory*; for if it is his will that no sinner should perish, why

should He have chosen the few to certain salvation? There is no way to harmonize the two statements except by modifying or denying the full truth of either the one or the other. True faith, being based upon the Gospel, does not find it difficult to accept both statements *at their full value*, as being unmistakably taught in the Scriptures and therefore divinely true. It is a sane rule of interpretation that two unquestionable doctrinal statements of the Bible which appear to be in contradiction to one another, *must both stand as they read*. We are not charged with the business of harmonizing them to satisfy our reason, and in all such cases every attempt at harmonization has proved to be a disastrous source of serious and even fundamental error.

3. In the present case, error has developed along the only two lines possible. To harmonize, one must deny or vitally modify either one of the two statements concerning the saving will of God. *Calvinism* chose to deny the counsel of universal salvation, in order to secure a basis for a twofold decree of *absolute* predestination, one to life, the other to death. Distinguishing between a *secret* and a *revealed* will of God (*voluntas beneplaciti s. arcana, et v. signi vel revelata*), Calvinists maintain that the revealed will of God (*vol. signi*) must not be taken literally as a real act of volition in God to save all mankind, since in his secret will (*vol. beneplaciti*) he had decided absolutely to condemn a great number of men to eternal death.*) To protect this false theory, they have recourse to violent processes of interpretation; e. gr. in John 3, 16, "world" is declared to mean, "the elect from all the world," and in 1. Tim. 2, 4, "all men" is taken to mean "all kinds of men"! Thus God's counsel of universal grace is effectually eliminated.—The opposite result is reached by the harmonizing efforts of *synergists* of all shades. They practically discard predestination by conditioning God's will to save sinners upon the proper response of the individual to the Gospel call; God "elected" those of whom He foreknew that they would believe unto the end. This leaves the term *election* an empty shell.

4. In their heroic struggle against Calvinism, the Lutheran dogmatists of the 17th century were not content with a constant re-iteration of the Lutheran shibboleth, "Thus it is written," but ventured into philosophy for additional safeguards. Speaking of the two-fold will of God, they distinguished the two volitions as *antecedent* and *consequent* (*vol. antecedens et vol. consequens*), the former being the counsel of universal

*) Hodge writes: "The call is universal in the sense that it is addressed to all men indiscriminately to whom the gospel is sent. Predestination concerns only the purpose of God to render effectual in particular cases, a call addressed to all. . . It is evident from the nature of the call, that it has nothing to do with the secret purpose of God to grant his effectual grace to some and not to others" (II, 642f). Comp. Höncke II, 131.

salvation, the latter the decree of predestination. But tho our way of reasoning places election *after* the counsel of universal salvation, this mere arrangement of thought would not solve the difficulty, as the distinction was designed to do. It followed as a natural consequence that it became a welcome basis for *synergistic* argumentation, the vol. *consequens* being taken in the sense of *conditionalis*: God determined to elect those whom He foresaw as believers.

§4. THE COUNSEL OF UNIVERSAL SALVATION.

—Out of free grace and mercy, without any reference to meritorious works of men ¹⁾, God determined upon the *salvation of all mankind* ²⁾, appointing his Son as the *Mediator* of this salvation ³⁾ and establishing the *means of grace*, thru the efficacy of which men are to be converted unto faith in Christ ⁴⁾ and thus become participants in his salvation to the glory of God ⁵⁾.

- 1) Rom. 3, 24. Being justified freely by his grace thru the redemption that is in Christ Jesus.

Rom. 11, 32. God hath concluded them all in unbelief, that He might have mercy upon all.

Eph. 2, 5, 8. By grace ye are saved . . . and that not of yourselves, it is the gift of God.

- 2) Compare passages in §3.

- 3) 1. Tim. 2, 5. One mediator between God and men, the man Jesus Christ.

1. John 4, 8. God sent his only begotten Son into the world that we might live thru Him.

2. Cor. 5, 19. God was in Christ, reconciling the world unto Himself.

- 4) Rom. 10, 17. So then faith cometh by hearing, and hearing by the Word of God (i. e., the Gospel!).

Eph. 5, 25f. Christ loved the Church and gave Himself for it that He might sanctify and cleanse it with the washing of water by the Word.

- 5) Mrk. 16, 15f. Go ye into all the world and preach the Gospel to every creature; he that believeth and is baptized shall be saved.

John 3, 16. God gave his only begotten Son that whosoever believeth in Him should not perish, but have eternal life.

NOTES:

1. This is the *plan of salvation* (*der Heilsrat*). Its various elements come up for fuller discussion in other sections of dogmatics. Here the emphasis is upon the fact that the divine purpose of salvation embraces

all men alike, without any distinction or equivocation whatever. The problem that many men are lost forever, tho God willed their eternal salvation, is not fully explained by saying that God's offer of salvation thru the Word is not irresistible, and that therefore those who reject it, are the cause of their own condemnation. Even so, it remains a mystery why many men die without ever having had an opportunity of hearing the Gospel. There is no need, however, to defend God in any manner (Rom. 3, 4), nor is there any justification for doubting the seriousness of his saving purposes.

2. *Terminology.* Our older teachers call the grace of God *causa impulsiva interna*, the inner moving cause, the very source of our salvation. The redemption of Christ is *c. impuls. externa*, the outer moving cause, the fundament upon which our salvation rests. The means of grace are *c. instrumentalis a parte Dei*, while faith is *c. instrum. a parte hominis*. The salvation of sinners is *finis proximus*, the nearest purpose, while the glory of God is *f. ultimus*, the ultimate purpose. The will of God concerning salvation is rightly called *voluntas gratuita et liberalis*, undeserved on our part and uncompelled in any manner.

3. Since God has appointed Christ as the only, and the perfect, Mediator the *perfection* of God's wisdom and mercy as revealed in the plan of salvation is *denied* by all who teach that man's rescue from sin and death depends wholly or in any degree from his own works or endeavors (Pelagians, Semipelagians, Synergists generally). The *flat denial* of the universality of God's purpose of redemption is characteristic of *Calvinism*. Both factions of Calvinists, the *Supralapsarians* (Cálvin, Beza, Gomarus as representatives) and the *Infralapsarians* (Synod of Dort), *agree* in declaring that certain men, having been condemned to eternal death by absolute decree, are *not included* in the redeeming work of Christ. They *differ* as follows: Supralapsarians say that God *decreed* that man should fall into sin (the decree thus preceding the fall, *supra lapsum*) and that Christ was to redeem *only the elect*.*) To escape the charge that God is thus made to be the cause of sin, Infralapsarians (*infra*, i. e. after, *lapsum*) prefer to teach that God, having foreseen the fall, *predestinated* the greater part of mankind to eternal death; that Christ died *for the elect alone*; that only the elect are called to faith *effectively*; that the non-elect (*reprobati*), tho they may even be persuaded of the *truth* of the Gospel, are denied the special influence of the h. Spirit by which alone they might be converted to saving faith. Read F. C. 655, 34.—The *Universalists*, who are invariably synergists, close their eyes to the unmistakable testimony of Scripture and choose to believe that *all men* will finally be saved. As a rule, they are also *Unitarians* and deny the very fundamentals of Christian faith.

*) Compare quotations in BW, III, 544.

§5. **PREDESTINATION.**—According to the Scriptures, God did from eternity ordain that certain human beings, definitely known to Him, shall be brought to faith in the manner, and thru the means, appointed by Himself, and shall be saved without fail.

Mt. 20, 16. Many be called, but few are chosen.

Mt. 24, 22. 24. For the elects' sake those days shall be shortened. If it were possible (the false Christs and false prophets) would deceive the very elect.

Mrk. 13, 20. 22. For the elects' sake, whom He hath chosen, He hath shortened the days. . . False Christs and false prophets shall rise and shall show signs and wonders, to seduce, if it were possible, even the elect.

Lk. 18, 7. Shall not God avenge his own elect?

Rom. 8, 33. Who shall lay anything to the charge of God's elect?

Rom. 11, 5. 7. Even so then, at this present time, there is a remnant, according to the election of grace. . . Israel hath not obtained that which he seeketh for, but the election hath obtained it.

Eph. 1, 4. God hath chosen us in Him (Christ) before the foundation of the world, that we should be holy and without blame before Him.

Col. 3, 12. The elect of God, holy and beloved.

2. Thess. 2, 13. Brethren, beloved of the Lord, God hath from the beginning chosen you to salvation thru sanctification of the Spirit and belief of truth.

2. Tim. 2, 19. The Lord knoweth them that are his.

James 2, 5. God hath chosen the poor of this world, rich in faith and heirs of the kingdom.

2. Pt. 1, 10. Give diligence to make your calling and election sure.

NOTES:

1. The Scripture texts quoted here are only a small selection from the great number of passages speaking of election and predestination. The doctrine is so much of the very woof of the Gospel that no human being can be certain of his personal salvation except by trusting in this act of God. Tho certain aspects of this doctrine may be considered "strong meat" (Hb. 5, 14), yet its essential facts are elementary truths upon which all saving faith rests.

2. Certain later Lutheran teachers of the 17th century ventured to speak of election in a *wider* and a *narrower* sense, the wider application of the term being its use as a synonym for God's will of universal salva-

tion. In this, they lost sight of the urgent requirement to speak of God's mysteries in the language which God employs, to escape all possibilities of misunderstanding. The Scriptures *nowhere* use the term election as signifying universal salvation. Indeed, to use it in this manner is utterly unreasonable, since Christ's salvation is meant for all men, whereas the very term election implies that the act so named refers only to a portion of mankind. Note that the FC does not even mention this distinction while it takes time to discuss distinctions of much lesser significance (e. gr. the difference between predestination and providence, FC. 705, 8. 13-23). A comparison of all pertinent passages of Scripture will show that God's election is always and exclusively understood to be the divine act described in our paragraph.

3. The terms used to designate this act of God in the N. T. are *προθεσις*, *προγνωσις*, *εκλογη*, *προορισμος*. It is not easy to determine accurately just how these terms differ in meaning, and what is their logical sequence (not *actual* sequence, since there is no *succession* of acts in God's mind). However, the sequence indicated above is probably the most satisfactory one. *Προθεσις* (Rom. 8, 28. Eph. 1, 11; "purpose") is denoted as the fundamental act of volition in this case. It probably signifies that God resolved, in general terms, to elect, predestinate, call, justify, and glorify a number of sinners. Our old teachers say it is *principium normans primum* of the entire decree. *Προγνωσις* (Rom. 8, 29. 1. Pt. 1, 1; "foreknew," "foreknowledge"; Luther: *Vorsehung*, *versehen*—distinctly something else than *Vorschung*, providence!) is not described more definitely; it plainly emphasizes the fact, however, that God's choosing was not done blindly, but in accordance with his infinite wisdom and knowledge (Rom. 11, 33-36). In Rom. 8, 29, this term is almost synonymous with *προθεσις*; at the same time, it is so nearly identical with *εκλογη*, that this term is not even mentioned here. As nearly as we can say, speaking from a human point of view, *προθεσις* denotes the intellectual, and *προγνωσις* the emotional character of the entire volition. *Εκλογη* plainly denotes the special act by which God made his choice of definite persons from all mankind, to be his own. In connection with it (Eph. 1, 4ff), *προορισμος* most probably denotes the definite decree of predestination following upon the choosing, or electing.

4. The Scriptures know nothing of a co-ordinate act of predestination by which God, exercising his privilege of absolute sovereignty, arbitrariness and from eternity decreed that certain persons should suffer eternal damnation without a possibility of escaping that fate (*reprobatio*). This is the blasphemous error of Calvin and his followers. He writes: 'All men are not created under the same condition, but to some eternal life, to the others eternal death is foreordained.' Declaring that this is done *sine remedio*, without a possibility of change, he admits that it is *decretum horribile*, and then explains that God foreknew the final fate of every

human being because "in his decree He so ordained it" *). This doctrine appears in the resolutions of the Synod of Dort, in the Presbyterian Confession, etc. *Note* that God not only determined from eternity to condemn all that would not believe in Jesus Christ, and that He surely foreknew each one of these unfortunates, but that, at the same time and according to distinct statement of the Scriptures, the decree of condemnation is *consequent* upon wilful rejection of grace and forgiveness of sins on the part of those persons. In this case it is permissible to speak of a *voluntas consequens* in God. But the acts of God herewith described have nothing to do with predestination, and are not discussed as integral features of the doctrine in the subsequent paragraphs.

5. God has not ordained a *special method* for the salvation of his elect, differing from the common way of salvation revealed in Scripture. His decree sets forth that those whom He has chosen shall be converted by the Gospel to faith in Jesus Christ and shall be kept in the faith by this Gospel alone (Rom. 8, 29f. Eph. 1, 9-13). We are not concerned with the "problem" why this Gospel fails to produce the same effects upon the non-elect; this is the very mystery of predestination which no man will ever fathom. The Calvinistic solution of the problem that to "common grace," vouchsafed to all men, God adds a "special and effective grace," an *irresistible influence* of the h. Spirit not inherent in the Gospel, is immediately in contradiction to Paul's assertion that the Gospel is "power of God unto salvation" (Rom. 1, 16), and that "faith cometh by hearing, and hearing by the Word of God" (Rom. 10, 17), i. e. by the Gospel. These texts also dispose of the Calvinistic corollary that the elect may, if it so please God, be converted by the sovereign power of the h. Spirit *without* the Word.!

§6. CAUSES OF PREDESTINATION. — The only causes of the purpose and election are the *free grace of God* (*c. impulsiva interna*) ¹⁾, and the *redemptive work of Jesus Christ* (*c. impuls. externa*) ²⁾. In no wise is election conditioned on any act (conversion!) or state of mind (faith!) foreseen by God in his elect ³⁾.

*) Inst. Christ. Rel. III, c. 21, §5: Non pari ratione creantur omnes, sed aliis vita aeterna, aliis damnatio aeterna praecordinatur. Itaque prout in alterutrum finem quisque conditus est, ita vel ad vitam vel ad mortem praedestinatum dicimus. Ibid. c. 23, §7f.: Unde factum est, ut tot gentes una cum liberis eorum infantibus aeternas mortis involveret lapsus Adae absque remedio, nisi quia Deo ita visum est? Hic obmutescere oportet tam dicaces alioqui linguas. Decretum quidem horrible fateor; inficiari tamen nemo poterit, quin praesciverit Deus, quem exitum esset habiturus homo . . . quia decreto suo sic ordinavit.

1) Rom. 11, 3. The election of grace.

Rom. 9, 15f. He saith to Moses, I will have mercy upon whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy.

Eph. 1, 5f. God predestinated us unto the adoption of children . . . to the praise and glory of his grace.

2. Tim. 1, 9. God saved us and called us with a holy calling, not according to our works, but according to his purpose and grace.

2) Eph. 1, 4. God hath chosen us in Him (Christ) before the foundation of the world.

2. Tim. 1, 9. According to his purpose and grace which was given us in Christ Jesus before the world began.

3) Rom. 9, 16. It is not of him that willeth nor of him that runneth.

Rom. 11. That the purpose of God according to the election might stand, not of works, but of Him that calleth.

NOTES:

1. The fact that election is not an arbitrary act of God, but a result of his grace and mercy, and that it is based upon the redemptory work of Christ, not upon any merit or effort of man, makes this doctrine an expression of the *Gospel*. Election is not an *absolute* act of God! But it must be understood at the outset that Christ and his redemption are not here considered as objects of faith which is in man, but as facts known to God and decreed by Him. In other words: Election is based upon the fact that Christ redeemed all sinners by offering vicarious satisfaction for their transgressions (*justificatio generalis s. objectiva*). God chose the elect *because* they are redeemed in the common redemption of all mankind.

2. It goes without saying that the eternal decree of election, being a decree of divine grace, is not in any respect based upon the *merit of works* foreseen by God in the elect. "If by grace, then it is no more of works; otherwise grace is no more grace" (Rom. 11, 6). But how about *faith*? God surely knew which persons would accept the salvation of Jesus Christ and remain steadfast in faith until the end (*fides finalis*); did He perhaps make his choice on the basis of this foreseen faith? Unfortunately, most Lutheran teachers of the 17th century, sincerely eager to avoid all appearance even of approaching the abhorrent Calvinistic error of the absolute decree, introduced the idea that there is a *third* cause of election (*c. impulsiva externa minus principalis*). They said, God elected those of whom He foresaw that they would believe to the end of their lives (or; election took place *intuitu fidei finalis s. intuitu meriti Christi fide apprehensi*). This is not theology, but philosophic speculation. In vain do we look for any biblical statement in which faith is mentioned as a

determining factor in election. The *intuitu fidei* idea is a man-made theory offered as a solution of the mystery why God elected the few and not the many (*cur alii præ aliis?*). Paul admits the existence of this mystery, but he is so far from offering a reasonable solution that he emphatically denies man the privilege of even raising the question (read Rom. 9, 15-21); whoever tries to solve it does so at his own peril. Moreover, the *intuitu fidei* idea is not even a true solution, but merely an evasion of the real difficulty. For since the faith of the elect which God indeed foreknew, is itself a creation of God and in no way a fruit of man's efforts, God must have determined from eternity whose hearts He would convert, and then once more we face the problem: Why did He select these individuals, and not the others? If the defender of the *intuitu fidei* idea retains the doctrine that faith is God's work alone, his theory involves a palpable absurdity, for it declares, in effect, that God foreknew that He would, by the means of grace, produce faith in certain persons and keep it to the end, and that then He determined that this should really come to pass! Finally, the view that faith is a cause of election, immediately introduced a *synergistic* element into the decree of God; for under that theory a state of man's heart is made a factor *working together* with the grace of God and the redemption of Christ. Indeed, faith here becomes the *determining factor* in election, and thus the *sola gratia* is destroyed most effectively!

3. On account of the recent controversy on this point it is important to know how the defenders of the *intuitu fidei* theory contrive to make it appear that their doctrine agrees with Scripture. Since they admit that the Bible nowhere declares election to have taken place "in view of faith," it is at once apparent that this theory is obtained by *reasonable construction*. Tho biblical terms may be used in such a process, the result is *never* a theological truth, because the thoughts of God cannot ever be determined in this manner.—A favorite text of synergists in this connection is: "God hath chosen us in Him (i. e. in Christ) before the foundations of the world" (Eph. 1, 4). They maintain that "in Him" *must* mean, "as believing in Him." Any unbiased mind will notice immediately that this interpretation *adds* to the text what is declared to be the vital factor by synergists, but which the h. Ghost does not mention. Moreover, this understanding is impossible if the Greek text be considered. No Greek writer could have written as Paul did if he had meant *ἐν Χριστῷ* to be understood as a modifier of *ἡμᾶς*; he would have said *ἡμᾶς τοὺς ἐν Χριστῷ ὄντας*. As the text reads, *ἡμᾶς* is the object of *ἐξελέξατο* and *ἐν Χριστῷ* is a modifier of the verb, stating on what the act of election is based. Finally, this interpretation presumes, by way of a *petitio principii*, that the phrase *ἐν Χριστῷ* here means "faith in Christ," whereas it does not necessarily express this idea (comp. 2. Cor. 5, 19: God was *in Christ!*). Paul can mean nothing else but that election took place on the basis of

the reconciliation of the *world* thru Christ; because we are *redeemed* by Christ, as all men are redeemed, God ordained us to eternal life. Without redemption, the election was unthinkable (comp. the opposing error of Calvinism!).—Another term violated by synergistic interpreters is the *προεγνω* in Rom. 8, 29 *). *Προγινώσκειν* is read five times in the New Testament, twice as referring to human foreknowledge, acquired either by observation (Acts 26, 5) or by divine information (2. Pt. 3, 17), and three times as referring to acts of God. In 1. Pt. 1, 20, the English Bible properly renders it as “foreordained” (“Christ was foreordained before the foundation of the world”); for it obviously denotes the *decree* designating Christ as the Savior. This understanding is definitely established by Lk. 22, 22, where *το ὠρισμενον* is used in the sense of *προγινώσκειν* here. In Rom. 8, 29 and 11, 2, the word denotes a divine act terminating on *men*. There is no valid reason whatever why the word should not have the same meaning here as in 1. Pt. 1, 20: “Whom He foreordained,” “the people whom He foreordained.” In fact, the verb *γινώσκειν* when used to denote the Gospel relation of God to man, never indicates mere foreknowledge, but always an energetic volition based on mercy and love (*nosse cum affectu et effectu*); comp. John 10, 14, 27. Gal. 4, 9. 2. Tim. 2, 19. Amos 3, 7. (In an analogous manner, the “knowledge” predicated of the believer is never mere intellectual comprehension, but an emotional and volitional state of mind; comp. John 10, 27, 17. 3. 1. John 2, 3, 5, etc.) The noun, *προγνωσις* occurs twice, once in reference to Christ (Acts 2, 23: “Being delivered by the determinate counsel and foreordination of God”), where the “foreknowledge” of the English Bible is obviously utterly inadequate and disregards the context; and again in reference to the elect (1. Pt. 1, 2: “Elect according to the foreordination of God”), where again “foreknowledge” is inadequate because the text does not mention anything which God “foreknew.” Obviously, then, *προγινώσκειν* is descriptive of the same divine act as that denoted by *εκλεγεσθαι* and actually means “to foreordain, to predestinate.” Hence it is without foundation for synergists to declare that *προεγνω* signifies “discriminating foreknowledge,” i. e. mere foreknowledge of a definite state of mind or comportment in man, which again they explain as “foreseen faith, or “foreseen conversion.” It were a serious omission, indeed, if the h. Ghost had forgotten to mention this important factor and had left it to be supplied by human ingenuity! But, above all, this misinterpretation denies salvation by grace *alone*, since it makes our election to life to be dependent upon a definite change within our hearts. It is begging the question to assert that *προεγνω* can have no other object than persevering faith (*f. finalis*),

*) The English versions, Authorized and Revisions alike, simply translate “did foreknow”; it should have been “did foreordain”, as in 1. Pt. 1, 20. In the German Bible, Luther used the distinctive word *versehen*, not *vorhergesehen* or *vorhergewusst*.

for that is precisely the question to be decided. Vainly do defenders of the *intuitu fidei* theory seek proof from Hb. 11, 6 ("Without faith it is impossible to please God") for this text does not refer even remotely to election, but emphasizes the truth that no works of an unbeliever can be pleasing to God. *)—Synergists are prone to argue that surely faith must be of as much importance in election as in justification. But this specious argument merely begs the question. It is not sufficient to assert such things; one must be able to show that God so declares them. Moreover, the argument has no special value except on the presumption that we are justified *because* we believe—which is not true. God offers the fact of our justification, to be accepted by faith and thus made our conscious possession; just so we believe the fact of our election which *precedes* our faith.—The final refuge of all synergists, however, is the assertion that it *involves Calvinistic error* to reject the *intuitus fidei*. But remember that, while Calvinism teaches an *absolute* decree which is *not* based upon the redemption of Christ, we declare with the Scriptures that the elect are chosen *in Christ*, i. e. because they are included in the reconciliation effected by Christ. This was sufficient reason for God's choice, which, therefore, was neither absolute nor arbitrary. If our *reason* insists that it was arbitrary for God to make his choice of men with regard to the merit of Christ alone, and without any reference whatever to anything in those He elected, we should remember that it is not our business to square the statements of Scripture with our reason, but rather to "bring every thought into captivity to the obedience of Christ" (2. Cor. 10, 5).—It has become quite customary to say that the Lutheran Church has *two forms of doctrine* (*zwei Lehrtropen*) in regard to predestination, the first form being the one defended by us above, while the second is the *intuitu fidei* doctrine. This statement is misleading. The first form, so called, agrees with the Scriptures and is *therefore* Lutheran doctrine. The second form is not Lutheran doctrine, because it is not only unscriptural, but *anti-scriptural*. It is not the consensus of Lutheran teachers which establishes Lutheran doctrine, but the agreement of doctrine with the Word of God. Comp. F. C. 556, 16-21.—By the above it is also definitely established that the *mystery* of predestination is not *psychological*, as has been asserted by American teachers who consider it inexplicable why many who are called reject the proffered grace of God. All testimony of the Bible is to the effect that the mystery is *theological*, a *mystery of the divine will* (Eph. 1, 5, 9. Rom. 9, 15, 11, 33f.), always remembering that predestination refers

*) Among Germans it is possible to quote, as a similar statement, Jer. 5, 3 (Luther: "Herr, deine Augen sehen nach dem Glauben"). Even so, the text is no more pertinent than Hb. 11, 6, and for the same reasons. The English version does not offer the same temptation to misquote here; it reads: "O Lord, thine eyes are upon the truth." The prophet does not refer to saving faith, but to *sincerity* of heart.

only to the elect. There was not reason in them why God should choose them; but there is adequate cause for rejection in a person who will not receive the Gospel. No solution of this mystery is offered in the Scriptures; none must be sought in philosophy!

4. In this strict adherence to the Scriptural doctrine of election the Lutheran Church stands alone, so far as confessional declarations go. We have explained above (§4, 2) that *two great groups of errorists* must be considered here, the *Pelagian*, and the *Calvinistic*. The former answer the insistent question, *Cur alii prae aliis*, by making man's own efforts and achievements the final and decisive basis of salvation, while the latter answer it by eliminating the counsel of universal salvation and substituting an absolute and purely arbitrary decree. We add some detailed information here. In the Calvinistic system the work of Christ does not *precede* election, but follows it; redemption is not the *cause* of predestination to life, but merely a *means* to carry out the absolute decree. To the Pelagian group, which is by far the more popular one, belong the *modern Protestant theologians of Germany* almost without exception, together with their large following in England and America, and most of the Reformed sects. Their favorite contention is that faith, since it certainly pertains to the moral side of the human soul, must figure *in salvation* as an *ethical effort* of man (*sittliche Tat*). This view puts faith in a class with works generally, and differs in terms only from the *Romanist* view with its stark insistence upon the value of works in justification (*intuitus operum*). Arminians (Remonstrants; represented in America by Wesleyan Methodists) identify the plan of universal salvation and the decree of election, eliminating election in fact, by describing it as universal. According to their system, Christ's redemption is sufficient for all men, but its application to the individual is *conditioned* upon faith; God declares those to be elect whom He knows as believers. Socinians hardly come into consideration here. They postulate the premise that the foreknowledge of God does not extend to the free acts of man, and as they consider faith to be such an act they deem it impossible for God to determine in advance as to the salvation of the individual (cf. Hönecke II, 110).—By a desingenuous substitution, synergists will sometimes speak of election and predestination as of a decree *to elect*, because in their view God does not actually complete his definite choice before a person has persevered in faith until death. This is entirely unbiblical; according to the Scriptures, God did not only determine to elect at some future time, but actually perfected his predestination before the foundation of the world.

5. To apply the above exposition summarily, we may say that Calvinists teach but *one* cause of election, the unrestricted will of God; we, following the Bible, know of *two* causes, God's merciful grace and the redemption of Christ; Synergists insist upon *three* causes: God's grace, Christ's redemption, and man's will (or faith). Again, Calvinists teach a

twofold predestination, one unto life, the other unto death; we teach but *one*, election unto life; Synergists have no predestination whatever.

§7. AIM AND EFFECT OF ELECTION.—While the *glory* of God is the highest and ultimate aim of predestination ¹⁾, the final purpose regarding the elect is *their certain salvation* ²⁾. For this reason, the divine purpose is also directed toward *their conversion and the preservation of their faith unto the end* ³⁾, thru the divine efficiency of the means of grace.

1) Eph. 1, 6. 12. 14. To the praise of the glory of his grace. . . That we should be to the praise of his glory. . . Unto the praise of his glory.

2) John 10, 28. I give my sheep eternal life, and they shall never perish, neither shall any man pluck them out of my hand.

Rom. 8, 28. 39. We know that all things must work together for good to them that love God, who are the called according to his purpose. . . No creature shall be able to separate us from the love of God which is in Christ Jesus, our Lord.

Mt. 24, 27. There shall arise false prophets and false Christs, and shall show great signs and wonders, so as to lead astray, *if possible*, even the elect.

3) Eph. 1, 3f. God hath chosen us in Christ before the foundation of the world that we should be holy and without blame before Him; in love He hath foreordained us as sons thru the adoption by Jesus Christ unto Himself.

Rom. 8, 30. Whom He did predestinate, them He also called; and whom He called, them He also justified; and whom He justified, them He also glorified.

1. Pt. 1, 2. Elect according to foreordination of God the Father, thru the sanctification of the Spirit, unto obedience and the sprinkling of the blood of Christ.

Acts 13, 48. As many as were ordained unto eternal life, believed.

NOTES:

1. Our older teachers call the glory of God *finis ultimus electionis respectu Dei*, while the final and sure salvation of the elect is *f. ultimus respectu hominum*. As the decree of God is likewise directed toward conversion and the preservation of faith, these acts of God are styled *f. proximus (intermedius)*.

2. The testimony of the Scriptures is unmistakably to the effect that the elective decree of God is a *cause* of whatever changes take place in the hearts of those who are saved. The most elaborate assertion of this causal relation is found in Eph. 1, 4-14. God chose us in Christ "that we should be holy and without blame before Him"; this holiness and blamelessness,

being one of the aims of election, is not our personal righteousness (*justitia vite*), but the imputed righteousness of Christ (*j. Christi imputata*). Righteous living is a secondary effect of election.*) According to v. 5, we are predestined" to the adoption of sons," and being so adopted we become holy and unblameable before God. In v. 9, Paul mentions the means thru which this decree becomes effective, namely by making known to us the mystery of his will, which is done thru the Gospel ("the Word of Truth", v. 13) in the means of grace, the Word and the Sacraments. Finally, vv. 11-14 teach that the decree is carried out in the individual who, hearing the Gospel, is brought to faith and is sealed with the h. Spirit of promise.—In Rom. 8, 28-30, Paul declares the same causal sequence; God's purpose, foreordination, predestination comes first, then follow the calling (equivalent to conversion), justification, glorification. The decree of election, therefore, is the first link in a chain of divine acts, the last link being the production of faith and its conservation to the end.—The testimony of 1. Pt. 1, 2 has been obscured by those who misinterpret the word "obedience" (*υπακοη*), declaring that it means the obedience of good works, i. e. righteous living. This is impossible. As Peter is speaking of the Gospel and not of the Law, he must mean that kind of obedience which is the proper response to the offer of free grace. In Romans, Paul makes this matter very clear by speaking of the "obedience of faith," not the obedience which *follows* faith, but that which *consists in* believing the Word of God (ch. 1, 5, 10, 16, 15, 18f. cf. Hb. 5, 8f). Hence Peter is a true witness to the fact that the foreordination of God provided for the sanctifying influence of the h. Spirit upon the heart of man, the consequent production of the obedience of faith, and the personal application of Christ's merit in justification, the "sprinkling of the blood of Christ".—In Acts 13, 48, we have a direct statement that believing is the *result* of "ordination unto life." To escape the force of this lucid remark of Luke, synergists claim that *τεταγμενοι* means "placed under the *ταξις* of the means of grace. This, however, is not only an arbitrary misconstruction, but does not even furnish the desired proof, since *all* who heard Paul on that occasion were thereby placed "under the *ταξις* of the means of grace!"

3. With the full assurance of speaking the thoughts of God, the Lutheran Church maintains that faith is *in no respect* a cause of election, but that election is a cause of faith, in the sense that the elected are converted to faith because God so ordained it from eternity. Says the F. C.: "The eternal election of God not only foresees and foreknows the salvation of the elect, but is also, from the gracious will and pleasure of God in Christ

*) The words, "in love", which were erroneously added to v. 4 suggested the false interpretation of holiness and blamelessness; we are certainly *not* holy and blameless by *our* love. *Εν αγαπη* belongs to v. 5: "In love having predestinated us", etc.

Jesus, a cause which procures, works, helps and promotes *what pertains thereto*.”*)

4. *Immutability* of election, equivalent to *divine^a certainty* of salvation, as declared in the passages referred to above, means in effect that the elect *cannot be finally lost*. It does *not* mean that they cannot fall from grace for a time, as Calvinists assert in the face of the recorded facts of David's and Peter's experiences. Without any warrant from Scripture they claim that in such cases faith remains in the heart side by side with mortal sin. This must lead to a false sense of security. The certainty of salvation as based upon the eternal purposes of God is the anchor of our trust in Him**).—This, with other points of the doctrine of election, has been much beclouded by those who insist that we must here take into account the unfortunates “who for a while believe, and in time of temptation fall away” (Lk. 8, 13; *die Zeitgläubigen*). The apparent difficulty lies in the fact that no one can believe except by the efficient grace of God and as a result of divine volition; how then can *any* believer's salvation be sure, if *some* believers will certainly fall away and be lost? The Calvinistic solution of this difficulty is extremely simple, but false on its face. They claim without proof that the faith of which Christ here speaks is *not the true saving faith*, because according to their theory a person elected and once converted *cannot* fall from faith. The proper answer is that election pertains *only* to those who are finally and surely saved. God has not told us why those other things are permitted to happen, nor does He expect that we find a defence of his righteousness. But He assures us that, no matter how men are finally lost, their fate is not only merited by sin in general, but is the proper reward of unbelief (Mrk. 16, 16). Read F. C. 713, 41f. 716, 57-64. 721, 78-86.

5. The *persons* of the elect are not certainly known to any creature, because saving faith is a state of the heart. God alone knows them definitely and individually, and has so known them from eternity (2. Tim. 2, 19. John 10, 27). At the same time it is the will of God that each one of his elect should know himself to be foreordained to life. Since God decided to save them *by way of faith*, i. e., in the common order of salvation, the certainty of being a believer is certainty of election (Rom. 8, 28-30. John

*) F. C. 705, 8. Read also 554, 4f. 707, 13-23. 713, 43-49. 716, 54. An interesting opinion of the Wittenberg faculty is quoted in BW III, 566f. Read Luther IX, 1114-1116. The Synodical Conference of North America has declared its adherence to the biblical doctrine of election in the “Dreizehn Sätze” (thirteen theses), published with copious explanatory notes in *Lutheraner*, vol. 36, nos. 2-6 (without notes in Grosse, *Unterscheidungslehren*). Compare discussions in *Theol. Quartalschrift*, 1910. p. 75ff. *Lehre u. Wehre*, vol. 26 (1880), p. 176ff.

**) Here read Luther, XVIII, 1573, §296. XIII, 2575. IX, 1132 §157. 159.

8, 31). Thus, *assurance of faith* (*Glaubensgewissheit*) is the normal state of every child of God; it is only in the hour of temptation that the believer *doubts* his salvation (in the face of God's Gospel declaration, such doubt is *sinful!*). The proper way of comforting and reassuring those who are anxiously puzzling about their election, is to fix their thoughts on the general Gospel declarations (as John 3, 16, etc.), which leave no room for doubt and uncertainty.*)

6. As was shown before, all errors respecting predestination result from attempts to solve the mystery of *cur alii prae aliis*, "why the one, and not the other," and all false solutions are of two distinct kinds. In the one case, election is not based upon Christ and his redemption, but upon God's supreme will which decides arbitrarily who shall be saved and who shall be damned. In the other case, the choice is made dependent upon the actions of those who hear the Gospel, and as the fate of the unbeliever is rightly laid to his rejection of the saving word, so the election of the others is falsely supposed to be based upon the proper use which they made of the Gospel (God predestinates unto eternal life those whose conversion and faith He foresees). In either case, a logical answer to the problem is found; but the logical answer in both cases is at variance with the Gospel and subversive of the *sola gratia*. In the first class, we find *Augustine* (*gratia irresistibilis*, because God's decree *must* be carried out) tho he does not teach consistently that those who are lost, are predestinated to damnation by absolute decree. It was left for *Calvin* and his followers to develop the doctrine of the twofold absolute decree, in which Christ has no place except as a means of accomplishing the salvation of the elect. While the very horror of this view has restricted the number of its adherents practically to one Protestant denomination, the *synergistic* error has spread its taint far and wide; for it finds a ready response in the natural egoism of every human heart and gives the credit for salvation to the person saved. In its grossest form it was voiced by *Pelagius* (opponent of *Augustine*; salvation by man's achievements), and was adopted by the *Roman* church, then by the *Socinians*. The *Arminians* endeavored to escape both Calvinism and Pelagianism, but ended in *Semi-pelagianism*. This also is the general trend of *Rationalism* in all its varieties. Thru a deplorable divergence from the Lutheran principle, "Nothing without Scripture" (οὐδὲν ἀπὲρ γραφῆς), the eminent teachers of the 17th century taught an election *intuitu fidei* and thus virtually set aside the *sola gratia*. Historically this *Melanchthonian* trend of the older dogmatists caused the heated controversy on election and conversion at the latter end of the 19th century among Lutheran church bodies in America. Modern *German* Protestant theology is thoroly infected with synergism,

*) Read F. C. 710, 31-32. 713, 43-49. 718, 70.77. 723, 89f. Luther XIII, 199 §16. 201 §21f. II, 184 §162.

and its prominent representatives consider it a defect of Luther's doctrinal position that he did not teach man's responsibility in *both* directions, in regard to his salvation as much as in regard to his damnation. For a fuller discussion of the antithesis cf. Hönecke III, 29-58. 69-72.

II.

THE REDEMPTION. CHRISTOLOGY.

§8. **ARRANGEMENT.**—As God's counsel of salvation centers in the work of the Redeemer, Jesus Christ, the Christian doctrine of the Redemption is identical with Christology. There is no redemption beside that of Jesus Christ, and his Redemption is divinely perfect. For purposes of orderly arrangement of thought, it has become customary to assemble the wealth of Christological material offered by the Scriptures under *three distinct heads*, discussing first the *person* of the Savior (*de persona Jesu Christi*), then his *two states* (*de statibus exinanitionis et exaltationis*), and finally his *mediatorial work* (*de officio Christi*).

§9. **NEED OF REDEMPTION BY JESUS CHRIST.**—The Scriptures teach consistently, from first to last, that, because sinful man is *utterly unable* to achieve eternal salvation for himself ¹⁾, God in his mercy appointed his own Son, the God-Man Jesus Christ, as the *only mediator* of salvation ²⁾.

¹⁾ Ps. 49, 7f. None of them can by any means redeem his brother, nor give God ransom for him; for the redemption of his soul is precious, and it ceaseth forever.

²⁾ John 3, 16. God gave his only begotten Son.

Rom. 8, 32. God spared not his own Son, but delivered Him for us all.

Lk. 24, 26. Behoved it not Christ to suffer these things?

1. Tim. 2, 5. There is one God and one Mediator between God and man, the man Jesus Christ.

Acts 4, 12. Neither is there salvation in any other, for there is none other name under heaven given among men whereby they must be saved.

NOTES:

1. Beside the clear statement of Ps. 49, 7f, which declares in effect that not even deliverance from bodily death can be accomplished by any man for himself or for another, our dogmaticians derive various and cogent arguments on this point from other statements of Scripture. It appears from Is. 53, 10 ("His soul an offering for sin"), Mt. 20, 28. Mrk. 10, 45. 1. Tim. 2, 6. Tit. 2, 14 (ransom!) that the righteousness of God required *a life* as the ransom for sin. While man, being under the condemnation of death, has no life to offer for himself, Christ actually did become a sacrifice for the sins of the world (Rom. 5, 8.10. John 1, 29. 1. Cor. 5, 7. Hb. 7, 27. 1. Pt. 2, 24). This was done by God's own pre-ordination, and this fact again establishes the need of Christ's mediatorial work, since God would not have ordained this stupendous sacrifice needlessly.

2. The Scriptures state directly that Christ is the *only* mediator. In view of the fact, however, that the two other persons of the Trinity participated in this divine work (*opus ad extra!*), by virtue of the unity of the essence of God, our dogmaticians offer the distinction between the *immediate* Savior (*Salvator immediatus*), the Son, and the *mediate* Savior (*Salvator mediatu*s), the Father and the h. Ghost. They also distinguish between the *efficacy*, or *application*, of salvation on the one hand, which is an act of all three persons, and the *achievement* of salvation thru incarnation, suffering, and death on the other hand, which is the peculiar work of the Son. But *remember* that these statements are made *a posteriori*, as summaries of many Bible passages, not as results of speculative investigation of the mysteries of God's nature.

3. The Scriptures also furnish ample suggestions concerning the reasons why the Mediator had to be *God-Man*. He had to be man because it was necessary to suffer and die for the sins of mankind (Hb. 9, 22, cf v. 13. Lk. 17, 11.14), and also because He had to be of our kind (1. Cor. 15, 45. Hb. 2, 11.14.17). He had to be God because a mere man could have achieved no more than a *finite* righteousness at best, availing for the salvation of one sinner and no more; *Christ's* Redemption is of *infinite* value. From this it also appears that both natures had to be *united in one person* (Acts 20, 28. 1. Tim. 2, 6).

4. All *Pelagians*, *Semipelagians*, and *Synergists* generally deny the total depravity and spiritual helplessness of sinful man, ascribing to him varying degrees of participation in his own salvation; for them, the need of the mediator is limited to the requirement that the sinner had to be *aided* in achieving eternal life for himself. *Calvinists*, on the other hand, who strongly emphasize the fact of human perdition, deny that Christ is the Mediator of *all* men according to the eternal purpose of God. A peculiar error was voiced in ancient and modern days by those whose speculative

imagination evolved the idea that the Son of God would have become man *even if the fall had not intervened*, because, as they say, it was intended that He should carry mankind to perfection as its unifying head, the second Adam. This vagary was properly "rebuked by Augustine: "Take away the diseases, take away the wounds, and there is no reason for medicine; if man had not perished, the Son of Man would not have come."*)).

1. The Person of the Redeemer.

§10. GOD AND MAN; ONE PERSON, TWO NATURES.—According to the Scriptures, the Redeemer is *true God*, of one essence with the Father and the h. Ghost ¹⁾, and also *true man* ²⁾, like unto us in all things, sin alone excepted ³⁾. Thus He is *one person in two natures*; his human nature however *does not subsist for itself*, but was *received into the personality of the divine nature* ⁴⁾.

1) Acts 20, 28. Feed the Church of God which He (God) hath purchased with his own blood.

1. John 5, 20. Jesus Christ is the true God and eternal life.

Tit. 2, 13. We look for that blessed hope and the glorious appearing of the great God and Savior, Jesus Christ.

Rom. 9, 5. Christ is over all, God blessed forever.

2) John 1, 14. The Word was made flesh.

1. Tim. 2, 5. There is one God and one Mediator between God and men, the man Christ Jesus.

Hb. 2, 14. 17. As the children are partakers of flesh and blood, He also Himself partook of the same. . . In all things it behoved Him to be made like unto his brethren.

3) Is. 53, 9. He had done no violence, neither was there any deceit in his mouth.

John 8, 46. Which of you convinceth me of sin?

2. Cor. 5, 21. God hath made Him to be sin for us who knew no sin.

1. Pt. 2, 22. He did no sin, neither was guile found in his mouth.

Hb. 7, 26. Such an high priest became us who is holy, blameless, undefiled, separate from sinners.

4) Col. 2, 9. In Him the fulness of the Godhead dwelleth bodily.

1. Tim. 3, 16. Without controversy great is the mystery of godliness: God was manifest in the flesh.

*) Tolle morbos, tolle vulnera, et nulla causa est medicinae; si homo non periisset, Filius Hominis non venisset.

Rom. 1, 3. His Son, Jesus Christ our Lord, which was made of the seed of David according to the flesh.

Lk. 1, 35. That holy thing which shall be born of thee shall be called the Son of God.

Gal. 4, 4. In the fulness of time God sent forth his Son, born of a woman.

NOTES:

1. Concerning the *divinity* of the Redeemer, the testimony of the Scriptures is distinct and ample. It is the basic fact of the Gospel that God Himself, the divine essence, united with the human nature to achieve the salvation of the world. For this reason, all texts quoted for the divinity of the Son of God in the chapter on the tripersonality of the divine Being might be quoted here. In fact, the trinitarian controversies of the first Christian centuries actually served to establish the true doctrine concerning the person of Jesus Christ in the universal confessions of the Christian Church. The passages quoted here are the group of those in which Jesus is unequivocally and directly *called God*. Whoever employs tricks of interpretation to eliminate that testimony, at once lays himself open to the suspicion of Arianism. We add other groups of texts which assert the same fact: (1) Those in which Jesus Christ is called the *only begotten* and the *own* Son of God: John 1, 14.18. 3, 16. Rom. 8, 32. John 5, 18 (note that Jesus does not *correct* this understanding of his words; it was precisely the thought He had intended to convey!). (2) Those in which *divine attributes* are ascribed to Him without modification: Hb. 1, 3. John 1, 1 (the Godhead); Rev. 1, 4.8.11. Hb. 1, 11 (eternity); John 21, 17. Col. 2, 3. John 2, 24f. 1. Cor. 4, 5 (omniscience), John 10, 28. Mt. 28, 18 (omnipotence); Mt. 28, 20 (omnipresence). (3) Those in which *divine works* are predicated of Him: John 1, 3. Col. 1, 16f. Hb. 1, 10 (creation); Hb. 1, 3 (preservation); John 5, 21.28f (resurrection); Gen. 3, 15 (defeat of Satan). (4) Those in which *divine honor* is demanded for Him: John 5, 23. Phil. 2, 10. Hb. 1, 6.8.

2. The reality of Christ's *human nature* is so obvious that its denial, tho a heresy, never became a serious menace to the faith of the Church. The story of Christ's earthly life as told by the Evangelists, is the story of a true human being, of the same flesh and blood as ours, derived in a direct line from the patriarchs. Christ asserts this truth whenever He calls Himself the *Son of Man*, and Paul uses the fact with great force where he points out the contrast between the *first* and the *second Adam* (Rom. 5, 15-19. 1. Cor. 15, 47). Against those who were misled by philosophical reasons to assert that Christ had no human soul, his divine nature taking the place of the soul (Apollinarians, 4th century), the Church formulated the *axiom*: *Quod Filius Dei non assumpsit, non redemit*. If Christ had no human soul, our souls are not redeemed. The idea of the Apollinarians

was preposterous in face of the fact that Jesus speaks of his soul, not to mention the abundant testimony concerning his human thoughts, emotions, and volitions.—The *sinlessness* of the human nature of Jesus Christ, which is asserted by Himself and by his Apostles, was a *necessary* characteristic of Him who came to offer Himself a sacrifice for our sins (Hb. 7, 26f).

4. Thus Jesus Christ is *one person in two natures* (*die Zweinaturenlehre*), and He is directly spoken of in Scripture under this aspect. Paul calls it a *mystery*, and Jesus asserts that it cannot be known except by the revelation of God (Mt. 16, 16f). Hence it is neither our business nor our privilege to analyze the fact philosophically, but it behoves us to accept it as an *article of faith**). As soon as human reason begins to speculate about this mystery, it discovers a multitude of difficulties. This is not to the discredit of the divine mystery, but rather a proof of its character as such; how could human reason ever hope to understand such a tremendous, transcendent act of God as the incarnation? As a rule, the ineptness of rationalistic objections is easily apparent. Reasoning from the *postulate* that incarnation involves a *change* in the divine nature of Jesus Christ, rationalists will argue that the process would have destroyed the Godhead. While they would admit the statement that the Son of God *assumed* our flesh, they refuse to accept at full value the declaration of John that the Word *was made flesh*, arguing that the latter is just as impossible as tho one were to say that the soul *becomes* the body. Against such reasonings, the following considerations are decisive: In the incarnation, the divine nature is the *active*, as the human nature is the *passive*, factor; any change, therefore, which results from the act, will affect the human nature, not the divine. The Logos did not cease to be God when He became flesh, for we are told that He was made man, not that He was *changed* into man, and the Scriptures continue to speak of the Logos incarnate in such a manner that each nature must be understood as retaining all its essential characteristics. The reference to the relation existing between body and soul as an analogy is particularly weak. The body does not exist in the personality of the soul, but soul and body are *parts of the one personality*, two *incomplete* natures being united to make a *complete* one; in Christ, however, two *complete* natures are united in the personality of one of them.

5. Augustine says: *Verbum non suscepit personam hominis, sed naturam hominis*. This is correct. For since God, being unchangeable, cannot give up his personality, Jesus would consist of *two persons*, if his human nature were a person. This is distinctly not the case, as Jesus

*) Compare *Hunnius* (quoted BW III, 23), who discusses the question in what sense the Scriptures declare that the Logos *descended* from heaven to assume human nature.

always speaks of Himself as of *one* Ego, whether He refers to his divine or to his human nature, or to both together. Since *divina natura est assumens, humana assumpta* (it is never said that the man became, or was made, God!), the Logos, assuming the human nature, endowed it with his divine personality. The *hypostasis* of Jesus is primarily and essentially (*proprie*) that of the Logos, secondarily and non-essentially (*non proprie*) that of the human nature.*) It must be admitted that this is the only case of its kind; the human nature of Jesus Christ is *unique* in that it exists in the personality of another. But since this is a fact attested by God, it is final proof that personality is not of the *essence* of human nature, but is normally its ultimate mode of being (*modus subsistendi ultimus*). No human nature can subsist *without* a personality; but as we learn from the mystery of the incarnation, it may have its being in the personality of another! *Quidquid est, potest esse*; it were foolish to deny a fact merely because it is unique.

6. As stated above, the denial of the reality of Christ's human nature never in itself became a real menace to the faith of the Church, but was recognized as one of the most obvious falsehoods in the pantheistic theories of *Gnosticism*. As a separate error, it is called *docetism* (Christ's body merely a phantom; his sufferings and death but a shadow play). This naturally leaves no room for a communication of attributes (*communicatio idiomatum*) of any kind. But the fact that Christ's human nature was endowed with divine attributes by virtue of the personal union has been called into question by many sects who still maintain that Christ was God and man in one person. Among Papists, the Jesuits have denied *communicatio idiomatum* in part or altogether. Making a distinction between *comm. substantiae* and *c. idiomatum*, Bellarmine admits the former, but denies the latter. Becanus denies Christ's omniscience specifically. As to divine worship, they distinguish between *latría* (λατρεία), which belongs to God alone; *dulia* (δουλεία), which is due to angels and human beings of rank; and *hyperdulia* (υπερδουλεία), the worship due to Jesus and to the Virgin**).—Tho Calvinists maintain earnestly that the two natures are firmly united in the person of Christ, they deny with great vehemence that the human nature of Jesus was endowed with divine attributes. To invalidate the unmistakable testimony of the Scriptures on this doctrine, Zwingli discovered a new rhetorical figure which he called *alloeosis* (αλλοιωσις), by means of which it is possible to escape the force of any Scripture statement. Thus, in John 6 the statement that the flesh of Jesus has life-giving power, is turned into the assertion that the Son of God who became flesh, has such power. Tho this desperate expedient was not generally adopted by Calvinists in terms, they all em-

*) Read *Luther* X, 1141 §11f.

**) Comp. Hönecke III, 101.

ploy it in practice. The Palatine confession .e. gr. declares that "not the human nature of the Son of God, our Lord, but the man Christ *according to his divine nature* is omnipotent." While they* admit that Jesus possessed supernatural knowledge, they insist that He is not omniscient, declaring that even now in his exaltation He is ignorant of some matters. On account of their rationalistic aversion to the real presence in the Eucharist, they fairly detest the doctrine that Christ's human nature was, and is now, truly omnipresent.*) In blasphemous language they denounce *ubiquitariae omnipraesentiae Christi monstrum—chimaericam et futilem omnipraesentiam—Helenam ubiquitariam*. As to divine worship, Beza declares that it is horrible idolatry (*horrendae idololatriae crimen*) to say that the flesh of Christ, i. e. his human nature, is a proper object of worship. Some of them here distinguish between *cultus mere et absolute divinus*, *c. mere humanus*, and *c. mediatorius*, only the latter being a proper worship of Christ's humanity; but they naturally fail to agree as to the nature of this *c. mediatorius*.**). Their contention that communication of attributes as taught by Lutherans, implies that the human nature of Christ was *transformed, deified* (a charge repeatedly made by Hodge), was a characteristic view of the Calixtines (followers of George Calixtus, 1586-1656; also called Novatores, Syncretists, Helmstadienses), who charged the Lutheran Church with Eutychianism.—The rationalistic trend of Arminianism here prevented its escape from the thrall of Calvinism; tho Arminians admitted that Jesus should be worshiped as mediator, they held that this was a worship of lower degree than that which God demands for Himself.—As Socinians (Neophotinians) deny the true divinity of Christ, they have no room for a communication of attributes at all. This is also true of modern theology in general as far as it is infected with Socinianism.†)—By a peculiar aberration, the Lutheran theologians of Tübingen (betw. 1580 and 1624) *overemphasized* the communication of idioms, especially in regard to the omnipresence, by declaring that Christ during the state of examination did not empty Himself of this attribute, but exercised it fully in secret. But as the controversy on this question belongs to the development of the doctrine *de statibus Christi*, it will be more fully considered in that connection‡).—

§11. **GENERATION.**—The fact that two distinct natures are united in the person of Jesus Christ, points to a *twofold generation*, one *from eternity*, pertaining to his divine nature ¹⁾, the

*) Read Luther XX, 822 §140f.

**) Comp. Hönecke III, 98-100.

†) Compare Rothe, Dogm. II, 143.

‡) Compare Hönecke III, 101-108. 118-122. For other particulars concerning the entire antithesis on this point, compare Günther §47.

other *in time*, pertaining to his human nature ²⁾). As to the latter, we are informed that the Holy Ghost, as efficient cause, produced the human nature of Christ thru a supernatural act in the womb of the Virgin Mary ³⁾).

- 1) John 1, 14. 18. We beheld his glory, as of the only begotten of the Father. . . No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.

John 3, 16. God gave his only begotten Son.

- 2) Gal. 4, 4. When the fulness of time was come, God sent forth his Son, born of a woman.

Rom. 1, 3. Jesus Christ, our Lord, was made of the seed of David according to the flesh.

Rom. 9, 3. Whose are the fathers, and of whom as concerning the flesh Christ came.

- 3) Is. 7, 14. Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel.

Lk. 1, 35. The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee, shall be called the Son of God.

Mt. 1, 20. That which is conceived in her, is of the Holy Ghost.

NOTES:

1. The *eternal generation* of the Son of God is part of the mystery of the holy Trinity, and properly comes up for discussion in connection with that doctrine. The biblical argument here rests upon the fact that the Logos would not be called the Son, much less the only-begotten Son of God, if these terms were not to suggest that the Son derives his essence from the Father in a mode which may be designated a generation by analogy*).

2. The human nature of Christ had its beginning *in time* (in the fulness of time, Gal. 4, 4), and came into being by a *true*, tho *supernatural* generation from a long line of human ancestors extending back to Adam (Rom. 1, 3, 9, 5). Thus, as man, Christ is a *creature*, produced by a divine act, at the appointed moment of time.—In passing, we brand as spurious, because at variance with the Scriptures, the phantastic idea that Christ's

*) The statement of Ps. 2, 7 (quoted Acts 13, 33. Hb. 1, 5, 5, 5), "Thou art my Son, this day have I begotten Thee", tho seemingly a direct assertion of the eternal generation, appears as an emphatic re-assertion of Christ's appointment to the offices of Savior and King, if the context be considered. Not a communication of divine nature, but a divine authorization for certain specified activities is indicated in this text.

human nature existed naturally in the loins of Adam (in lumbis Adami), the so-called pre-existence of the human nature.—According to Lk. 1, 35. Mt. 1, 18-20 (comp. Is. 7, 14), the act which produced the human nature of Christ is ascribed to the Holy Ghost, tho the other two persons of the Trinity, as our teachers are ever careful to observe, participated in this act which belongs to the *opera ad extra*. The distinction between the Holy Ghost and the “power of the Highest” (Lk. 1, 35) may be meant to convey merely the idea that the act, being performed by the Holy Ghost, was therefore an act of almighty God; but as Paul calls Christ “the power of God” (1. Cor. 1, 24), it has been suggested that the words of the angel refer to the active participation of the Logos in the incarnation. At any rate, we here emphasize the ancient axiom, *αμα σαρξ αμα Λογον σαρξ*, i. e., as soon as the human nature of Christ began to exist, it was the human nature of the Logos. *Dum assumpsit humanam naturam, incarnatur*. This generation and the union of the two natures are therefore *simultaneous*. Hence our teachers maintain that the human nature of Christ did not for a moment exist by itself (*ne unum momentum per se substituisse*).

3. It is obvious that this human nature was not produced *from the divine essence* of the Holy Ghost, but by His creative energy from the *substance of Mary's body*. When we say, “born of the Virgin Mary,” the preposition denotes the material; when we say, “born of the Holy Ghost,” it denotes the efficient energy*). In compliance with this important distinction we approve of the caution which led our older teachers to refrain most carefully from describing Mary as a *cause* of the human nature of Christ, preferring to designate her as the *passive principle***).—While it is idle to speculate upon the *nature* of the generative act of the Holy Ghost, it may safely be described from its *effects* as a *segregation* of one living germ cell in the Virgin; its *purification* from all taint of inherited sin; the *propagation* and *transplantation* of a soul from the substance of the mother's soul; and the successive development of the child's body. Yet Mary was the *true* mother of Jesus, even as He is true man.—In regard to the production of Christ's human soul we encounter a difference of opinion, arising from the opposing views of *Creationists* and *Traducianists*, the Romanist schoolmen belonging to the former group, the Lutheran teachers to the latter. As to the question involved, comp. Hönecke 11, 315ff.

4. In this connection, our dogmaticians usually discuss the reasons why just the *second* person of the Trinity became man. They say, for instance,

*) Cum dicimus, “de Maria”, est “de” materiale; cum dicimus, “de Spiritu s.”, est “de” potentiale.

**) Principium passivum, quod ad hanc singularissimam singularissimi foetus productionem mere passive et obedientialiter se habebat. *Quenstedt*.

that He by whom all things were made, was appointed to bring all things back to God, and to restore the image of God in man; that the *natural* Son of God was to make it possible for us to become *adopted* children of God; that He who is the eternal Son of God, was to be Son of Man in time; that the middle person of the Trinity properly also became the Mediator between God and man. But an examination of these statements will readily show that they are pious reflections, rather than theological truths.*)

§12. **LIKE UNTO US.**—The human nature of Christ, called into existence so miraculously, was *like unto ours*, not only in its *essential constitution*, but also in regard to *universal human infirmities*. At the same time, He exhibited in Himself the *true image of God*.

NOTES:

1. For the Scripture evidence pertaining to this thesis, comp. §9. Christ was a perfect human being, not only as to the constituent parts of his human nature, but also in respect to their freedom from all contamination of sin. But, as in all things it behoved Him to be made like unto his brethren, that He might be a merciful and faithful high priest (Hb. 2, 17), He took upon Himself all *universal human infirmities*, such as the real need of food, drink, rest, and sleep, the possibility of emotional soul disturbances etc. (Chrysostome: We often see Him weep, but never laugh.) All this belonged to the humiliation which Paul calls the "form of a servant" (Phil. 2, 7), and will be referred to again in the chapter on exinanition. On the other hand, however, He did not assume infirmities which are not common to all human beings and have their source in particular causes, such as bodily diseases, organic weaknesses, disfiguring loss of parts of the body, etc. It was *not necessary for our salvation* that He should submit to such special afflictions which in their entirety would have resulted in an early destruction of his human nature.

2. His *sinlessness*, emphasized in all parts of the Scriptures, is equivalent to the possession of the *perfect image of God*, since holiness and righteousness are its counterpart (Eph. 4, 24. Col. 3, 10). Being appointed our substitute, He became such a man as we ought to be and are not, by reason of sin. This implies the immortality of the body of Jesus; He assures us that He suffered death by his own free decision (John 10, 18).—In passing, we note that Christ's sinlessness does not render doubtful the *reality of his temptation by Satan* (Mt. 4). It was impossible that He should fall a prey to Satan's wiles; yet nevertheless He suffered the anguish of soul and the severe internal struggle which accompany such ex-

*) Read Luther VII, 2160 §22f.

periences in any human soul. This was as much a part of his vicarious work as the *passio magna*, and is included in the remarkable statement that, tho He was a Son, yet learned He obedience by the things which He suffered (Hb. 5, 8).—Ps. 45, 2 has been quoted as declaring that the Messiah was to be notable for supreme *bodily* beauty; but the passage very obviously refers to *moral* excellence. From Lk. 2, 52, however, it appears that Jesus was endowed with *mental gifts* of a high order.

3. *Antithetical views*.—Edw. Irving, founder of the sect called after his name, declared that Jesus was sinful by nature and capable of any wickedness; that He was preserved by the h. Spirit against all actual sin; and that, by triumphing over his own sinful desires He accomplished our salvation.—*Thomasius* contradicted the emphatic declaration of Christ that He submitted to death voluntarily, by asserting that Christ's human nature was in itself subject to death.

§13. TWO NATURES UNITED.—The incarnation of the Logos, by which the two natures of Christ were brought together, resulted in a *most intimate and indissoluble union*, in which, however, neither nature suffered any loss or change of its essential characteristics.

John 1, 14. The Word was made flesh.

Col. 2, 9. In Him, the fulness of the Godhead dwelleth bodily.

Gal. 4, 4. God sent forth his Son, made of a woman.

1. Tim. 3, 6. God was manifest in the flesh.

Hb. 2, 14. As the children are partakers of flesh and blood, He likewise Himself took part of the same.

NOTES:

1. In their painstaking way, our dogmaticians distinguish between *union*, as that act of the Logos by which He became flesh, and the *union* of the two natures as a state resulting from this act. *Unitio* and *unio* therefore correspond to one another as *cause* and *effect*. The act was *momentary*, the resultant state is *everlasting*. The act was *not reciprocal* (mutual), the union is reciprocal. The *subject* of the act was the Logos *ασαρκος*; the subject of the union as a state is the Logos *εσαρκος*.*) *Note* that in the concrete occurrence, union, assumption of the flesh, incarnation, and conception were simultaneous, while each for itself, and all taken together, result in that wonderful union of God and man.

2. The act of the Logos which we call *unitio* is declared in the passages quoted above. As it transcends our highest powers of conception,

*) Gerhard: *Persona simplex et persona συνθετος*.

we can merely state it as a fact and must avoid even the attempt of solving this divine *mystery*. The incarnation of the Son of God is an *article of faith*, not a problem for the philosopher.

3. The same is true of the resultant *union* of the two natures in Christ, which the Scriptures assert as a *fact* wherever they speak of the God-Man as *one person*. It is fairly impossible to describe it adequately in *positive* terms; hence our older teachers confine themselves to calling it *realis et personalis*. The former attribute is merely an assertion of the fact. We designate it as a *personal* because it *produces* that *person* who is both God and man. It is a union of natures, but not a natural union; it is a personal union, but not a union of two persons, but one of two natures into one person*).—On the other hand, there is reason to describe this union *negatively* (by negation), in order to avoid certain definite forms of misapprehension. Our teachers say it is (1) not like unto the *mystic* union between God and the believer (1. Cor. 3, 16), for the latter is a *moral* union, not properly a union of two natures; (2) It is not *merely verbal*, a mode of speech, a metaphorical or metonymical expression. (3) It is not *logical*, existing merely in the thinking mind, like e. gr. the relation between the proximate genus and the specific difference in a logical definition. (4) It is not *relative* (*or, respectiva*), for in the case of relative unions a definite separation in certain respects is always implied (comp. matrimony; the state and its citizens; the Church and its members). (5) It is not *natural*, as tho the natures so united belong together naturally, like body and soul in man. (6) It is not *essential*, as tho it had brought forth a new *essentia* (this would imply a *confusion* of the two natures!). (7) It is not *accidental*, like the connection existing between disparate attributes of a thing, between substance and accident, or between two substances by jointure (*συναφεια*; * thus the Nestorians!). (8) It is not *partial*, as tho either of the two natures had given up anything in order that the union might be effected (thus the false theory of modern *kenoticism*!).

4. From this strictly Scriptural view errorists have diverged in *two general directions*. *Nestorius* and his followers, both ancient and modern, practically *deny* the personal union of the two natures in Christ, admitting no more than an indefinite connection of some kind**). Quite unintentionally, both Papists***) and Calvinists follow the Nestorian lead by denying the *communication of idioms*; for without this, no real union can

*) Hollaz: Est unio naturarum, sed non naturalis; est personalis, sed non personarum, propter quod personalis dicitur *non ratione termini a quo*, quasi ex duabus naturis esset facta, sed *ratione termini ad quem*, in unam personam.

**) Read Luther XVI, 2222 §151-172.

***) Compare Hönecke III, 101.

exist between the two natures.—On the other hand *Eutyches* is the ancient representative of the group which assumes that either nature was *changed* (metamorphosed) into something else thru the union. Eutyches himself declared that the human nature of Christ had been *absorbed* by the divine nature, like a drop of water falling into the sea. The Monophysites, Monothelites, Acephali, and Theopaschites were Eutychian sects.

5. In emphatic rejection of both the Nestorian and the Eutychian heresies, the Christian Church has always maintained that, according to the testimony of Scripture, the union effected by the incarnation of the Logos is indeed most *intimate* and *enduring*, but left both natures *unaltered in their essences*. As the Logos remains fully and completely true to God after the incarnation, so the man Jesus is and remains true man in every essential aspect. Neither was the Logos transformed into a man, nor was the human nature of Christ changed into God. This true belief was properly expressed in the declaration that the union took place, and that the two natures now exist in Christ, *ασυγχυτως* (*inconfuse*; unconfused); *ατρεπτως* (*inconvertibilter*; unchanged); *αδιαίρετως* (*inseparabilter*; inseparable); and *αχωριστως* (*indistanter*; unseparated), this holding good even for the brief period when Christ lay in the tomb, for He then continued to be man *materialiter*, because the essential constituents, body and soul, remained uncorrupted, tho not *formaliter*, inasmuch as the union between body and soul had been interrupted temporarily.*)

§14. COMMUNICATION OF NATURES.—As an immediate and necessary consequence of the union of the two natures in Christ, the Scriptures teach the *communication* of each of these natures to the other, so that the human nature is truly nature of the Son of God, and the divine nature is nature of the Son of Man. Thus the personal propositions become possible and true: *God is man—this man is God.**)*

John 1, 14. Col. 2, 9. Hb. 2, 14. (see §11).

Is. 9, 6. Unto us a Child is born, unto us a Son is given . . . and his name shall be called . . . the Mighty God, the Everlasting Father.

Jer. 23, 5f. I will raise unto David a righteous Branch . . . and this is his name whereby He shall be called: The Lord, our Righteousness.

Ps. 110, 1. The Lord said unto my Lord, etc.

Mt. 1, 20f. That which is conceived in her is of the Holy Ghost, and she shall bring forth a son, and thou shalt call his name Jesus, for He shall save his people from their sins.

*) Read FC 675, 6f. 676, 11. 677, 13-19.

**) Compare Hönecke III, 84-88.

Mt. 16, 13. 16. What do men say that the Son of Man is? . . . Thou art the Christ, the Son of the living God.

Mt. 22, 42f. What think ye of Christ? Whose son is He? They say unto Him: The son of David. . . If David then call Him Lord, how is He his son? (cf. Lk. 20, 44).

Lk. 1, 35. That holy thing which is born of thee shall be called the Son of God.

Lk. 2, 11. Unto you is born this day in the city of David a Savior, which is Christ the Lord.

1. Cor. 15, 47. The second man is the Lord from heaven.

NOTES:

1. This thesis expresses the perfect intimacy of union existing between the two natures of Christ. All our teachers insist that Col. 2, 9 leaves no room for equivocation. Paul there declares that the Logos is not outside of his human nature, nor is the human nature outside of the Logos. Wherever the Logos is, there He has present with Him his human nature which He received into the unity of his person. And again, wherever Christ's human nature is, there it is filled with the Logos, since it is received into his personality. Any other way of describing the relation between the two natures of the Logos incarnate is an evasion which necessarily denies the hypostatic union altogether.*)—As terms descriptive of this communication of nature, the following have been suggested: *περιχωρησις*, *immediateo*, *permeatio*, *penetratio*. No human word can, of course, designate this mystery adequately.**)

2. While fully conscious that no logical skill can bring this mystery nearer to our comprehension, our old teachers make use of philosophical distinctions to show that the antithesis of *Calvinism* is not even reasonable. Thus they distinguish between *actus naturalis* and *a. personalis*. Whenever Scripture predicates of Christ's human nature what pertains to the sphere of human activity, it describes an *actus naturalis*. But some acts are predicated of the Son of Man because his human nature is united with the person of the Logos; such are *actus personales****). With proper modifications, the same is true of acts of the divine nature.—The question of *presence* here offers insurmountable difficulties to our reasoning faculties. Since we cannot conceive of presence except in terms of space and time, it

*) *Mentzer*: Quicumque dicunt, post factam incarnationem Logon esse vel subsistere extra carnem, quocunque colore pingunt, solvunt, quantum in ipsis est, unionem hypostaticam, quippe cujus definitionem tollunt. Comp. Hönecke III, 82b. Read FC 692f, 81-84.

**) Compare Hönecke III, 79f.

***) *Gerhard*: Illa naturaliter secundum essentiam, haec personaliter secundum existentiam (Seinsweise, state of being) ipsi competunt. Compare *Meisner*, quoted BW III, 37 note.

is impossible for us really to conceive that the human nature of Christ, because it is received into the person of the Son of God, is thereby actually *lifted out of the relations of time and space*, and that it was part of Christ's *exinanition* to submit for a period to the confinements of those relations, in order to accomplish the work of our redemption. Our fathers distinguish between *praesentia intima* and *extima*, the former term denoting the mutual presence of the two natures *to one another*, according to which the Logos is nowhere without his human nature; the latter term denotes the presence of Christ's human nature to created things. The *praesentia intima* is altogether unconnected with time and space, so that the localization of the human nature has no effect upon it. The *praesentia extima*, however, could be, and was, modified according to the requirements of Christ's redemptory activity, and will be modified once more for the visible return of Christ to judgment. It must be confessed, however, that this distinction is merely another way of admitting the ineffable mystery of the person of the God-Man.

3. In pointed antithesis, Calvinists deny the real, direct communication of natures. Refusing to take Col. 2, 9 at full value, they maintain that the Logos always was, and now is, *no less outside of his human nature, than within it*, and repristinate the ancient Nestorian distinction between an *extra separationis* and an *extra excessus* (the *extra Calvinisticum* of our older teachers). That is to say, the Logos is outside of his human nature, not as tho He were separated from it, but inasmuch as He is far too great to be encompassed by his finite humanity. Hence they quote as analogies the sun and its orbit; the ocean which touches Antwerp; a line which touches a circle at one point. From this it appears that Calvinism judges of divine omnipresence according to human (material) standards, refusing to consider it as the *negation of time and space* in God. Hodge, speaking precisely of the person of Christ, says, "The Bible never requires us to receive as true anything which the constitution of our nature given to us by God Himself, forces us to believe to be false or impossible" (II, 390)—which surely is rationalism, pure and simple. In the entire chapter he avoids a discussion of Col. 2, 9 and does not even mention this decisive statement. With remarkable inconsistency, he and other Calvinists refrain from applying the principle just quoted to the incarnation itself, which is the fundamental mystery in the case. As to the explanation offered by some Calvinists that it was not really the divine nature, but only the *personality* of the Logos which was united to the human nature of Christ, it should be remembered that personality is an abstract concept, a description for a *mode of existence* which cannot be communicated without the nature in which it is inherent*)—The *pantheistic* school of German scholars denies the possibility of a com-

*) For a Calvinistic misuse of John 1, 14 comp. Hönecke III, 86.

munication of natures by asserting in divers ways that Jesus was not true God at birth. Thus *Hofman**) declares that the Logos *ceased* to be God at the incarnation; while *Rothe* demonstrates at length that Jesus, merely man at birth, gradually became God by his own efforts.**)—Nestorius is quoted by his adversaries as declaring that the son of Mary participated in the Logos *only in name*.—By a freak of rationalism, some scholastics and Jesuits asserted that the Logos is not united with Christ's human nature except in that place where the human nature is localized; consequently they denied even the semblance of a communication of natures.

4. *Propositiones personales* is the technical name for such propositions in which one of the natures of Christ is predicated of the other, so that subject and predicate taken together name the whole person. In the simplest terms, as given in the thesis, they are not read in the Bible, but are derived by the Church from unmistakable statements of Scripture (they are not *biblicae*, but *ecclesiasticae*). Yet a reference to any one of the passages quoted above will at once justify them. To say with Jeremiah that the "righteous Branch of David" is called "Jehovah, our righteousness," is equivalent to saying, This Man is God. John's statement that "the Word was made flesh" means nothing if not that in this person God is man. And so in the other cases. It should be noted particularly that in all these passages both subjects and predicates are expressed by *concrete* nouns (never is an *abstract* noun used in either part of the statement). It would be impossible to say, This human nature is God—without at once suggesting a metamorphosis (Eutychianism). The same objection would hold against saying, Our flesh and blood is God. Our fathers explain that both subject and predicate must be *concretum naturae*, i. e. a name denoting the nature itself, and connoting the personality to which it belongs. Special caution should be taken in Christmas sermons where there is temptation to looseness of expression for the sake of rhetoric!—Finally, it should be noted that the definition does not cover such statements as that "Christ is true God (or, true man)"; these are not proper *propositiones personales* since the subject names the *person*, not one of its natures.

5. In discussing these personal propositions, our old teachers carefully and properly negatived all known erroneous views concerning them. They are not *nude verbales*, empty words. They are not *propositiones identicae*, in which subject and predicate are identical. Nor are they *tropicae* or *impropriae*, figures of speech; for that would imply that the personal union itself is a mere figure of speech. They are not *prop. univocae*, in which the predicate must be either the genus, or the specific difference, or a species of the subject; for none of these three cases obtains here. They

*) Quoted BW III, 38.

**) Dogmatik II, 151f.

are not *prop accidentales*, in which subject and predicate are connected by accident only. We admit that they are not *prop. usitatae*, i. e. not of a kind common in philosophy*); they form a class which is otherwise foreign to human thought and language (*inusitatae*), and would be altogether inadmissible if the personal union of natures in Christ were not revealed to us as a fact. But on account of this fact, attested by God Himself, these propositions are *proper* (*propriae*) and *real* (*reales*), because they correspond to fact and truly express its significance.

6. In this connection we may briefly discuss the question whether Christ according to the flesh, is to be considered a *natural*, or an *adopted*, Son of God. Lutheran teachers have decided that He is *natural* Son of God in his human nature because He entered into this relation at the very first moment of his human existence, while we are *adopted* into the sonship after birth. But they hasten to add that He is not, as man, Son of God *naturally* (*naturaliter*), because this would imply eternal generation from the substance of God.

7. All errorists who deny the communication of natures (as do Calvinists, Nestorius; cf. note 4), hold that the *propositiones personales* are mere figures of speech at best.**). The Socinians who deny the essential divinity of Christ, reject those propositions outright. The Roman schoolmen declare them to be *accidentales*, *quia humana natura est extra essentiam divinam*—which is virtually a denial of the personal union, and therefore a *petitio principii* because the alleged proof is assumed.

§15. COMMUNICATION OF ATTRIBUTES. — Another important result of the personal union of the two natures in Christ is the fact attested in Scripture, that the *attributes* (*idioms*) of each nature are actually communicated to the other nature, so that a perfect *communion of attributes* exists between the two natures. Because of the different aspects under which this communication must be viewed, we assemble the pertinent Scripture statements concerning it into *several distinct groups*.

NOTES:

1. The old Lutheran teachers call this fact *communicatio idiomatum*, and then proceed to explain the meaning of the term *idioma*, as used in this case, in the following manner: Philosophy recognizes *four* classes of *propria*, or attributes, as exemplified in the memory verse: (*Homo*)

*) For a peculiar antithesis comp. Hönecke III, 88.

**) To emphasize his disapproval of statements of that nature, Nestorius was wont to say: *Noli gloriare, Judae; non Deum, sed hominem crucifixisti.*

Est medicus, bipes, canescens, risibilisque. The first is proper to the species alone, but not to every individual (*medicus*); the second, to every individual, but not to the species alone (*bipes*); the third, not to all individuals at all times, nor to the species alone (*canescens*); the fourth, to the species alone and common to all individuals at all times (*risibilis*). The fourth class (*proprium in quarto modo*) had the specific name of *idioma*. In Christology, however, this term is used in a *wider* sense, so as to embrace everything that is peculiar to either nature (attributes, emotions, *activities*!). Thus, not only omnipotence, but also creation is an idiom of the divine nature, and birth, sleeping, weeping, suffering, etc., belong to the idioms of the human nature.—Furthermore we note, (1) That, in the Logos, nature and attributes are identical and cannot be differentiated (God is not only living, but is Life itself); but human nature and its attributes can be differentiated because in this case the *propria* are *accidentia*. This also accounts for the fact that the attributes of the human nature of Christ could be *increased in number* by the addition of divine attributes, without necessitating a change in the human nature itself!—(2) That, while we discuss in succession the personal union, the communication of natures, and the communication of attributes, these occurrences did not ensue in *temporal sequence*. At the moment when personal union took place, the *communicatio* in all its phases was established. By the same token, there is no *real* difference between the communication of natures and of attributes, but only a *logical* one. We make the distinction, partly for the sake of better demonstration, but chiefly to simplify the defense of biblical doctrine in controverted points.

2. This communication of attributes must not be understood as producing an *essential* change (metamorphosis) in either nature. It is a real communion which leaves both natures unchanged, and yet makes each nature a real participant in the *idiomata* of the other. This a *necessary* result of the personal union. If John 1, 14 be true, Col. 2, 9 *must* follow! Hence these two passages express the *basic facts* of Christology.—For the sake of illustration, the union of soul and body in man, and of fire and iron in a red hot iron bar, with the resultant communication of attributes, are introduced as analogous cases*). But the analogy is extremely remote because the hypostatic union of the two natures in Christ is absolutely unique and has no equivalent anywhere *in rerum natura*. Yet the illustrations set forth the two important facts, that communication of attributes begins with the first moment of union, and that the cessation or absence of such communication is decisive proof of the cessation or non-existence of union.**)—*Note* that the doctrine of the *communicatio idiomatum* is often designated as a series of *praedicationes* (affirmatory statements),

*) Compare e. gr. *Quenstedt* quoted Hönecke III, 89.

**) Read FC 681, 32-35.

because what we know of it is contained in Scripture statements of this kind. These predications, however, are not mere words, but assertions of an actual (*vera et realis*) communication. As distinguished from the *propositiones personales* such statements are called *propositiones idiomaticae*.

3. According to the nature of the process discussed here, we might arrange four distinct groups of Scripture assertions concerning the communicatio *idionatum*, assigning to a special group those passages in which *the attributes of either nature are predicated of the whole person of Christ*. But for the historical reason that the Formula of Concord recognizes and discusses *three* groups (*genera*), this arrangement has become standard in Lutheran theology. These three groups are designated as (1) *genus idiomaticum*, (2) *genus majestaticum*, and (3) *genus apotelesmaticum*, corresponding to the communication of *attributes*, of *majesty*, and of *works*, (activities) respectively.*) While our confession discusses the *genus majestaticum* in the third place because special attention had to be given to it under the prevailing circumstances, we follow the *logical* arrangement as given above, because the proper understanding of the *genus apotelesmaticum* presupposes the communication of majesty to the human nature of Christ.

§16. **GENUS IDIOMATICUM.**—The first group embraces all those statements of Scripture in which *an attribute of either nature is predicated of the other nature*, which is designated by a concrete noun ¹⁾. For the sake of convenience we include in this group all passages in which *the predicate is an attribute of the nature named in the subject* ²⁾, and also those in which the *subject* names the *person*, while the *predicate* is an attribute of either nature ³⁾.

¹⁾ Rom. 9, 5. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for evermore.

2. Cor. 13, 4. Tho He was crucified thru weakness, yet He liveth thru the power of God.

1. Pt. 3, 18. Christ was put to death in the flesh, but quickened by the Spirit.

Hb. 13, 8. Jesus Christ, the same yesterday, and to-day, and forever.

Acts 3, 15. Ye killed the Prince of Life.

1. Cor. 2, 8. Had they known it, they would not have crucified the Lord of Glory.

*) Read FC 681ff. §§36. 46. 48.

- Rom. 8, 32. God spared not his own Son, but delivered Him up for us all.
- Acts 20, 28. Feed the Church of God which He hath purchased with his own blood.
- Gal. 2, 20. The Son of God loved me and gave Himself for me.
- John 6, 62. What and if ye shall see the Son of Man ascend up where He was before?
- John 8, 58. Before Abraham was, I am.
1. Cor. 15, 47. The second man is the Lord from heaven.
- 2) John 1, 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.
- John 8, 36. If the Son therefore make you free, ye shall be free indeed.
- Mt. 17, 12. Likewise shall also the Son of Man suffer of them.
- Mrk. 8, 31. The Son of Man must suffer many things . . . and be killed.
- 3) Rom. 9, 5. (See above).
1. Pt. 2, 21. Christ suffered for us.
1. Cor. 10, 4. They drank of that spiritual Rock which followed them, and that Rock was Christ.

NOTES:

1. The immovable *basis* of all these statements is the *unity of the person* of the God-man, together with the real and enduring *difference between the two natures*. There is good reason to abstain from the use of *abstract* nouns in forming similar propositions; to say, for instance, that "the godhead suffered," even if one were to add, "according to the human nature," would seem to favor the error of the Theopaschites. It should also be noted that these predicationes, like the *prop. personales*, are *reciprocal (mutuae)*, i. e. subject and predicate may be transposed without altering the truth of the proposition. Thus, if it is true that the Lord of Glory was crucified (1. Cor. 2, 8), it is just as true that He who was crucified is the Lord of Glory. For this reason, the Greek fathers call this genus *αντιδοσις* or *τροπος αντιδοσεως*.—It goes without saying that all propositions belonging to this group are *reales*, i. e. they state what is a fact!*)

2. In pursuance of their constant endeavor to promote clearness of dogmatic expression, our older teachers distinguish *three species* in this genus c. id., as follows: (1) *Alternatio*, *αντιδοσις* to which belong all propositions where idioms of *either* nature are predicated of a *concrete* noun denoting the person of Christ as in Rom. 9, 5. 2. Cor. 13, 4. 1. Pt.

*) Read FC 684, 45.

3, 18. Hb. 13.8. (2) *Appropriatio*, *ιδιοποιήσις* propositions in which *human* idioms are predicated of the *divine* nature in the concrete, as in Acts 3, 15. 1. Cor. 2, 8. Rom. 8, 32. Acts 20, 28. Gal. 2, 20. (3) *Communicatio divinorum*, *κοινωνία των θεϊων* where *divine* idioms are predicated of the *human* nature in the concrete, as in John 6, 62. 8, 58. 1. Cor. 15, 47.—In many such cases, *particulæ diacriticae* (*distinctivæ*) are added to designate the nature to which the idioms belong *essentially*, as *κατὰ σάρκα* Rom. 9, 5. 1. Pt. 4, 1; *πνεύματι* 1. Pt. 3, 18. *ἐν τῷ σώματι αὐτοῦ* 1. Pt. 2, 24. Such phrases are always modifiers of the *predicate*, not of the subject, and serve to exclude both Nestorianism and Eutychianism.*)

3. The other passages described in the thesis, such as John 1, 18. 8, 36. Mt. 17, 12. Mrk. 8, 31 on the one hand, and Rom. 9, 5. 1. Pt. 2, 21. 1. Cor. 10, 4 on the other hand, may be considered as belonging to this genus because in either case the subject designates the *composite* person consisting of two natures inseparably united. If one is named, the other is necessarily understood and might just as well be used as the subject. If the subject names the *person*, both natures are immediately indicated in the subject. Here also the *particulæ distinctivæ* occur (1. Pt. 3, 18. 4, 1. Rom. 9, 5).

4. In this connection it is customary to raise the question in what sense *suffering* is ascribed to the Son of God. For our purposes a summary statement of the arguments offered by *Gerhard* suffices. He says, the Son of God suffered (1) *hypostatice*; (2) *appropriative*; (3) *objective et relative*; (4) *voluntarie* (Theodoretus: *quiescente Verbo!*); (5) *effective dupliciter* (sustaining the human nature, and giving infinite value to the work of redemption!).—Answering the Calvinistic objection that whoever suffers *really*, *feels* the suffering, *Hollaz* explains succinctly that to feel suffering, one must suffer both *really* and *physically*; but the Son of God, tho He suffered *really*, did not suffer *physically* in His *divine* nature, but *hypostatically*, in the human nature which He had assumed into his personality and whose experience He appropriated.**)—The Calvinistic contention that all Scripture passages belonging to this genus are *mere forms of speech* (*mere verbales*) falls to the ground if we consider (1) the surpassing clearness of the texts; (2) the unity of the person; (3) the reality of the appropriation of idioms; (4) the undisputed truth of the philosophical canon that all activities and changes (*passiones*) affecting a composite substance pertain to the entire substance, but because of the natures composing it (Aristotle); (5) the value and dignity of the *λυτρον* (6) the fact that the same interpretation holds good in analogous cases (*ex-*

*) Compare FC 681, 36f. *Haffenreffer* quoted *Höneck* III, 93.

**) *Quicumque realiter et physice patitur, is passionem sentit; at Filius Dei, licet passus sit realiter, non tamen passus est φυσικως, sed υποστατικως, sive personaliter et appropriative.*

emplorum paritas); (7) the absurdity of a figurative interpretation (*tropi absurditas*).*

5. In the antithesis we here meet the same errorists as those mentioned in connection with §13. We may here add the name of *Zwingli*. Compare Luther as referred to above; also the quotations in BW III, 47.

§17. GENUS MAJESTATICUM.—The second group of Scripture statements concerning the *communicatio idiomatum* embraces all those passages in which *perfections truly divine*, and therefore divine authority, power, and honor, are described as having been *communicated to the human nature of Christ* in such a manner that they can be predicated of it as considered *by itself* (*in abstracto!*)¹. The Scriptures specifically name omnipotence ²), omniscience ³), omnipresence ⁴), and divine honor ⁵) as endowments of Christ's human nature.

1) Phil. 2, 6. Jesus Christ . . . was in the form of God.

John 3, 34. He whom God sent, speaketh the words of God; for God giveth not the Spirit by measure unto Him.

Ps. 45, 2. 7. God hath blessed Thee forever. . . God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows.

2) John 5, 19. 21. The Son can do nothing of Himself but what He seeth the Father do; for what things soever He doeth, these also doeth the Son likewise. . . As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom He will.

Mt. 28, 18. Unto Me is given all power in heaven and on earth.

3) Mt. 9, 2. Jesus, seeing their faith, etc.

Lk. 5, 22. Jesus perceived their thoughts.

John 2, 24f. Jesus did not commit Himself unto them, because He knew all men, and needed not that any should testify of man: for He knew what was in man.

John 4, 16-19. (Jesus discloses his knowledge of the private life of the Samaritan woman).

4) Mt. 18, 20. Where two or three are gathered together in my name, there am I in the midst of them.

Mt. 28, 20. Behold I am with you all the days, even unto the end of the world.

*) Summary after *Gerhard* quoted BW III, 47. Compare the similar argumentation of *Luther* quoted FC 682ff, 39ff.; also in XX, 943 §124-130.

Eph. 1, 23. He filleth all in all.

Eph. 4, 10. He that descended, is the same also that ascended far above all heavens, that He might fill all things.

Mt. 14, 25. Jesus went unto them walking on the sea.

Lk. 4, 30. Passing thru the midst of them Jesus went his way.

John 8, 59f. Jesus hid Himself and went out of the temple, going thru the midst of them, and so passed by.

5) John 5, 22f. The Father hath committed all judgment to the Son, that all men should honor the Son as they honor the Father. He that honoreth not the Son, honoreth not the Father which sent Him.

Phil. 2, 9-12. God hath highly exalted Him and given Him a name which is above every name, that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is the Lord to the glory of God the Father.

Rom. 10, 13. Whosoever shall call upon the name of the Lord, shall be saved.

NOTES:

1. This group of Scripture statements is very properly designated as describing the *genus majesticum* of the communication of idioms. This genus is called *αυξηματικον* because it speaks of an actual *increase* of the attributes of Christ's human nature thru its endowment with divine perfections. This is what Paul calls *μορφη θεου* Phil. 2, 6. The Greek fathers here abound in descriptive designations, such as *βελτιωσις*, *προσθηκη μεγαλη*, *περυψωσις*, *μεταδοσις*, *δοξασις*, *μεταληψις θειας αξιας*, *μετοχη θειας δυναμειως* yea even *θεωσις*, *αποθεωσις*, *θεοποιησις* (tho not in the sense of a metamorphosis, but as expressing *perichoresis*!).

2. In clear distinction from the first genus where the subject of the proposition may be either nature, the propositions of the second genus pertain to the human nature alone; for while the human nature could be, and was, endowed with divine attributes, the divine nature, being absolutely perfect, could not be enriched by any further endowment, much less could it be lowered in majesty by being burdened with creature attributes derived from the human nature. Hence this genus is not *reciprocum* (comp. Mal. 3, 6)! This must be remembered as the conclusive argument against those modern scholars who reject the biblical doctrine concerning this genus c. id., and at the same time accuse Lutheran theology of inconsistency because it refuses to teach a corresponding *genus tapeinoticon*, to the effect that, as the human nature of Christ was glorified by the *unio personalis*, so the Logos gave up certain divine prerogatives at the incar-

nation.*) This matter however, comes up for fuller discussion in the section *de statibus Christi*.—Another important feature distinguishing this genus from the first one is the fact that, while the subject in propositions of the first genus must always be a *concrete* noun designating either nature, it is peculiar to propositions of the second genus that their predicates apply to Christ's human nature *in the abstract*, i. e. considered *by itself* (*per se considerata*). This is called a *logical* abstraction; we *think* of the human nature of Christ by itself; in *reality*, this nature never for a moment existed for itself, as an entity separate from the person of the Logos. By virtue of the personal union, the *humanity* of Christ is so permeated with the divine nature (Col. 2, 9) that it participates in the perfections of divinity. The *genus majesticum* is the *necessary consequence* of the *unio personalis*. The objection that this would imply an *essential change* in the human nature, is fully met by pointing out that the mode of possessing these perfections differs in the two natures. While the Logos does not lose its attributes either wholly or in part by communicating them, since they are his *essentially***) his human nature possesses them *mediately*, by way of being received into the personality of the Logos. While we must say: Christ's divine nature is omnipotence, etc., itself, since God's attributes are his very nature, we must, when speaking of the human nature, say: It is omnipotent, etc. But note how distinctly Christ Himself speaks of his human nature (flesh, blood) as endowed with divine prerogatives, for instance in John 6, 48-58.

3. The most concise expression for the communication of majesty is found in Phil. 2, 6. Jesus Christ, the Logos *incarnatus*, the man Jesus who is there set before us as an example to be imitated (vv. 4.5), is "in the form of God," surely not as Logos (thus He is not in the *form* of God, but *is* true God), but as man; the *man* Jesus was endowed with the *μορφή θεου*. A similar summary description is at hand in John 3, 34, where John the Baptist obviously speaks in the terms of Ps. 45, 2.7. The con-

*) Thus *Luthard, Kahnis*, quoted BW III, 56. But the same opposition, with the same arguments, is found in *Calvinistic* writings. *Hodge* says: "Almost all the arguments urged by the Lutherans are founded on passages in which the person of Christ is denominated from his human nature, when divine attributes and prerogatives are ascribed to Him; whence it is inferred that those attributes and prerogatives belong to his humanity. . . But they do not carry out the principle (!), and argue that, because Christ is denominated from his divine nature when the limitations of humanity are ascribed to Him, that therefore his divine nature is limited" (II, 416). But *note* that the *kenotists* assert the limitations of the Logos as a fact, while the *Calvinists* abhor the idea as much as we. In both cases, however, the accusation is misdirected; it should be addressed to the Scriptures!

**) Logos est subjectum proprium, immediatum, formale, originale.

text shows that he is speaking of Jesus Christ; unto Him the Spirit is *given* without measure. This cannot be said of the Logos, to whom nothing was, or could be, given. Hence the h. Spirit without measure, the perfection of the divine essence, is *given* to Christ's human nature. "There is a unanimously received rule of the entire ancient orthodox Church that what Holy Scripture testifies that Christ *received in time*, He received not according to his divine nature (according to which He has everything from eternity), but the person has received it in time, by reason of, and with respect to, the assumed human nature" (FC 686, 57; compare §§60-64).

4. **Omnipotence.** Applying the *axiom (regula theologica)* just quoted to John 5, 19, 21. Mt. 28, 19, it is plain that Christ here claims divine omnipotence as a prerogative *given* to Him *as man*. The fact is attested by all *miracles* of Christ, which were all the more amazing to the people because they recognized them as the acts of the *man* whom they saw before them—and Jesus never tries to disabuse them of that view, but rather confirms it on occasion, as in Mt. 9, 6: "That ye may know that the Son of Man hath power on earth to forgive sins, etc."; compare also 1. Cor. 15, 27.

5. **Omniscience.** Only God, who knows everything, knows also the thoughts of men by reading them in the human soul (Acts 1, 24. Ps. 7, 9. Jer. 11, 20. Ps. 139, 2, "afar off," i. e. long before I think them!). We are informed repeatedly that the *man* Jesus exhibited just this phase of omniscience. Similar evidences are recorded in John 1, 48 (Nathanael), 11, 4, 11 (Lazarus), Mt. 16, 21 (his suffering). Compare also his *prophecies*!

6. **Omnipresence.** This also was *given* to the *man* Jesus, according to Mt. 28, 20. Eph. 1, 23. 4, 10. By virtue of the personal union, the human nature of Christ is present *everywhere* with the Logos; hence his reliable promise Mt. 18, 20! The nature of his work on earth made it impracticable for Him to give many evidences of this endowment in the days of his flesh; yet they are not entirely lacking. He exhibited it when He met his disciples in the midst of the Sea of Galilee, and when He escaped from imminent danger by *disappearing*!*) All restrictions upon his omnipresence disappeared at the moment of his exaltation to the right hand of God. Since then his human nature is *actually* everywhere in heaven and on earth, with the omnipresence of the Son of God. Lutheran theology generally avoids the term *ubiquity*, as being altogether inadequate and subject to serious misconception in this connection, because it implies consideration of time and space, of which divine omnipresence is the absolute negation. The presence of Christ's human nature in the universe is not physical, not a diffusion nor an expansion of his body, but precisely that

*) Read FC 692, 77. Luther XX, 950 §142-144.

illocal presence which belongs to the absolute perfection of God.—Corresponding to the *threefold kingdom* of Christ, we distinguish a *threefold presence*: (1) His *general* presence in the entire universe, the kingdom of power, referred to in Eph. 4, 10f. (2) His *special* presence in his Church on earth, the kingdom of grace, of which our old teachers say: *Patet ex potentia, voluntate, facto*—with reference to Mt. 28, 20 Mrk. 16, 20. Acts 7, 55, 27. 2. Tim. 4, 17, etc. (3) His *glorious, visible* presence in the kingdom of glory; 2. Cor. 5, 7.2. Tim. 4, 18. Rev. 7, 17, 21, 3.

7. **Divine Honor.** Is claimed by Christ as his right John 5, 22f, and is distinctly ascribed as due to Him in his human nature in Phil. 2, 9-12. As to Rom. 10, 13, remember that Paul identifies Jesus with Jehovah, since he quotes from Joel 2, 32! No Lutheran would understand this to mean that the human nature of Christ is an *adequate* object of worship *in itself*. But as it is part of the person of the God-Man, divine worship is its due by virtue of this intimate hypostatic union.*)

8. Refusing to submit to the force of Scripture testimony on this vital point of Christology, *rationalism* has made continuous efforts thruout the history of the Christian Church to invalidate and evade the compelling arguments taken from Holy Writ. In the period since the Reformation, the *Reformed* sects, particularly the Calvinists, have been in violent and persistent antithesis to Bible truth in this matter. With amazing blindness they fail to see that, given the fact of a real personal union in Christ, the endowment of the human nature of the Savior with divine attributes follows by necessity; that to deny the latter is tantamount to a denial of the former; that, if our reason cannot conceive the possibility of the *communicatio*, it can much less conceive of the fact of the incarnation. Their rationalistic fundamentation is plainly voiced by Hodge who, precisely in respect to this doctrine, says that "the Bible never requires us to receive as true anything (!) which the constitution of our nature (!) given to us by God Himself, forces (!) us to believe to be false or impossible." These words close a paragraph which bears the heading, "There is no transfer of the attributes of one nature to the other" (II, 290).** In application of this principle, and with a disingenuous misrepresentation of the Lutheran doctrine, Hodge writes: "It seems a plain contradiction in terms to say that the human becomes (?) divine, that the finite becomes (?) infinite; and no less a contradiction to say that the humanity of Christ has infinite attributes, and yet itself is not infinite" (II, 418). No

*) *Quenstedt*: Caro Christi non est adoranda *seorsim*, aut ut persona quaedam *separata*, sed ut natura hypostasa (personified, endowed with a personality), subsistens in persona Filii Dei.

**) Hodge writes 74 pages to discuss the doctrine of the person of Christ, but omits even to quote, not to say investigate and apply, the fundamental text of Col. 2, 9!

Lutheran has ever been guilty of voicing the Eutychian error that "the human *becomes* divine" as a biblical truth! But if human reason finds a contradiction in the statements that the human nature of Christ is endowed with divine attributes and yet remains a true human nature, we should remember that this is not the *only* item of Christian doctrine in regard to which it is the province of faith to act in accordance with 2. Cor. 10, 5!—Entering upon a more specific argument against the biblical doctrine of the Lutheran Church, Calvinists offer the following syllogism: Either *all* divine attributes are thus communicated, or *none*; some surely are not communicated, such as eternity, infinity, etc.; therefore, *none* are communicated! In answer, we immediately challenge the correctness of the major premise. Granting that the Scriptures do nowhere ascribe eternity and infinity to the humanity of Christ directly, yet the *man* Jesus claims distinctly that He is omniscient, omnipresent, omnipotent, etc. Nowhere do the Scriptures say or suggest that *all* divine attributes were communicated to Christ's human nature *in the same manner*, nor do its statements compel us to speak of their communication *in the same terms*. Hence our fathers were altogether justified in making certain distinctions. They declared that, rightly understood, *all* divine attributes may be said to have been communicated; also, that *some*, or even that *none* were communicated. *None* were given to the human nature of Christ as tho they were *transferred away* from one subject and into another. *All* were communicated in the sense that they dwelt in the man Jesus Christ (Col. 2, 9). *Some* were communicated in such a manner that they belong to, and must be predicated of, the humanity of Christ *immediately*. In further elucidation they then quote the familiar distinction made among the attributes (perfections) of the godhead, some of which are described as ἀνεργήτα (inactive, or quiescent; *quae tantum actum primum habent*), such as infinity and eternity; while others are known as ενεργήτικά (active; *quae habent actum primum et secundum*; quae per operationem ad extra progrediuntur), such as the power, knowledge, love, etc., of God.*). *All* divine attributes dwelt, and do now dwell, in Jesus Christ bodily; but while the active attributes are communicated immediately, Jesus possesses the quiescent attributes thru the medium of the active ones. The Scriptures do not warrant the statement that the human nature of Christ is infinite; but we are told that Christ's humanity is omnipotent, etc., with the infinite and eternal omnipotence of God. In other words, while the Scriptures do not directly predicate those divine attributes of the human nature of Christ the immediate possession of which would have been contradictory to our conception of a real human nature, they do directly predicate others, indicating at the same time that their immediate pos-

*) This is the same distinction as that between *immanent* and *transitive* attributes; the latter being those thru which the relations of God to his creation are established and shaped.

session *does not destroy* the essential integrity of that human nature.—Proceeding in this argument, our fathers then show that the divine attributes are possessed by *both* natures, but by each in its peculiar and proper way. Thus e. gr. the Logos is omnipotent, his human nature *has* omnipotence; the Logos is almighty *by nature*, the human nature *by gift*; the Logos has all power *in Himself*, but his human nature has it only by reason of its hypostatic union with the personality of the Logos.*) To employ another philosophical distinction: In regard to the human nature of Christ these attributes do not become *propria in quarto modo*, as tho they belonged to this nature by reason of its own proper constitution; for in this sense they *remain* attributes of the Logos alone!—This also disposes of the favorite argument of Calvinists, which they fondly consider unanswerable, that *the finite is not capable of the infinite***), that, therefore, the finite human nature of Christ is not capable of possessing divine glory, or of exercising divine prerogatives. What may look like an axiom in human philosophy is not for that reason true in Christian theology, the doctrines of which are based upon divine revelation. Since Jesus says that to Him, the man standing before his disciples, is given all power in the universe, the axiom advanced by Calvinists immediately becomes inapplicable to the case. In this unique instance the finite is endowed with infinite prerogatives, and yet does not lose its real nature. But why not be consistent and apply the axiom to the *incarnation*? Here surely was the first test of its validity, and in the face of John 1, 14. Col. 2, 9 it fails utterly.

9. On the Scripture basis thus established it is easy to meet all arguments advanced by Calvinists and others against the communication of the various divine attributes in detail. A general scrutiny discloses that many of the objections put forth with an appeal to Scripture disregard that other fact concerning the human nature of Christ that the days "of his flesh" were a period of exinanition which affected his humanity. Tho He was in *possession* (κτῆσις) of divine idioms from the first moment of his conception, He did not make full or continuous *use* (χρησις) of them according to his human nature. Keeping this in mind, it does not prove non-possession of omnipotence that He participated in the infirmities of our earthly state, even unto death. Tho endowed with omniscience from birth, his human nature could nevertheless pass thru all stages of mental

*) Una eademque majestas non aequali modo se habet ad utramque naturam, sed longe sublimiori modo tribuitur devinitati quam humanitati. Λογος essendo, humanae naturae habendo; Λογος per naturam, humanae naturae per gratiam; Λογος in seipso, humanae naturae non in seipso, sicut non subsistit in seipso, sed in persona του Λογου in cujus υποστασις est assumpta. E. Hunnius, quoted BW III, 59).

***) Finitum non est capax infiniti.

development quite in the same manner as our children (Lk. 2, 52. Mrk. 3, 32), and He could afterward be ignorant of the date of the last judgment (Mrk. 13, 32). Tho endowed with real omnipresence, so that He was truly independent of time and space, He yet submitted to these limitations, in order to become like unto all men, and to perform the work of their salvation by a life of vicarious obedience to God. While He might have demanded for his humanity worship and honor equal to that which men owe God, yet He became despised and was rejected of men, and never even suggested to his disciples that they should adore Him.—To prove that the human nature of Christ was not, and is not now, endowed with *omnipresence*, Calvinists refer to the facts of his ascension, his sitting at God's right hand, and his return to judgment. However, his ascension was not an absolute and local departure from the earth, but an ocular demonstration, granted to his disciples, that his tangible presence was to be vouchsafed to them no longer. He foretells the occurrence by saying, "Ye shall not *see* me" (John 16, 16). Having sustained and strengthened their faith during forty days after the resurrection by granting them occasional hours of visible, tangible presence, He then entered upon the complete and uninterrupted use of that timeless and spaceless, altogether glorious mode of existence which was granted to Him after his exinanition. Tho no longer visibly and tangibly present, the God-Man is omnipresent according to *both* natures *because* He sitteth *at the right hand of God*. A more detailed discussion of these occurrences is to follow in the chapter on the states of Christ. It must suffice here to say that the reference to the sitting at God's right hand as proof that the human nature of Christ is not present on earth, is the very poorest argument which Calvinists could have advanced, since its use betrays that they do not rise above a crudely anthropomorphic conception of God. If God is subject to the confinement of time and space, then indeed his right hand must be a definite and circumscribed place; but if God is—not merely omnipresent—but omnipresence itself, then his right hand is omnipresent. *Dextra Dei est ubique*. The conclusion as to the universal presence of Christ's human nature is obvious. Nor should it be necessary to remark that the finite quality of Christ's humanity has no bearing whatever on this argument, since the omnipresence of God is not physical and material, but metaphysical and spiritual. From all this, it follows that Christ's return to judgment will not be a return in physical presence, but a *reappearance* (ἐπιφάνεια Tit. 2, 13) of a presence now hidden. As to Mt. 26, 11 ("me ye have not alway"), the context shows that Christ is not speaking of his presence *in general*, but of such a mode of presence which would make it possible for his disciples to do Him personal, bodily service.—It remains to show that Calvinists succeed no better with the contention that *all bodies occupy space* (*omne corpus est in loco*). This "law" of physics is a good working rule, the universal application of which no one would

dare to question if we were not told by God Himself that it does *not* apply to the human nature of Christ. This exception of the rule in question has made it possible for our older theologians to demonstrate that there is a wide difference between *esse in loco* and *esse locabile*. It is within Christ's power to make his human nature become visible in a definite, circumscribed space (Acts 7, 55f), even as He can give audible proof of his presence (Acts 9, 4-6); but He is not always "in space," even as He is not always visible, tangible, or audible.—In their extremity, some Calvinists had recourse to the argument that, if the Lutheran doctrine were true, it would follow that Christ's human nature would be present in all *unclean places*! Here they forget that clean and unclean are *relative* terms, even in the physical world, to which alone this argument can refer, and that it cannot be derogatory to the human nature of Christ to be present where the most holy and pure God surely is present.*)

10. It is necessary to make special mention of the Calvinistic calumny that Lutheran doctrine concerning the *genus majesticum* is nothing but an effort to substantiate their doctrine of the real presence in the Eucharist.**) This misrepresentation results from an inability to see that Lutheran theology really proceeds according to the rule that statements of Scripture must be accepted in their native meaning even if they appear contradictory to our reason, and that true Lutheran theology condemns all attempts at harmonizing any two statements of the Bible by destroying the force of one of them. Luther's "theory" concerning the Eucharist

*) Read *Luther* XX, 820 §140; *Kromayer* quoted BX III, 63; also the quotations in Hönecke III, 106f.—The rejection of this genus com. id. by Calvinists is unmodified. They will have none of it. To specify: The *Palatine Confession* says: Non humanam naturam Filii Dei, Domini nostri Jesu Christi, sed hominem Christum secundum suam divinam naturam omnipotentem esse. In the second *Helvetic Confession* we are told: Minime docemus . . . Christum secundum humanam naturam adhuc esse in mundo adeoque esse ubique. Some of them would grant Christ the man cultus mediatoris (*not* cultus mere et absolute divinus!); but they were unable to agree on the proper form of this worship. Read Hönecke III, 98-100. Comp. §8, 6.

**) *Hodge* speaks of this at length. Introducing the argument, he writes: "A second objection is that the character of the (Lutheran) explanation (of the comm. maj.) was determined (?) by the peculiar views of Luther as to the Lord's Supper. He believed that the body and blood of Christ are really and locally (?) present in the Eucharist. And when asked, How can the body of Christ, which is in heaven, be in many different places at the same time? He answered that the body of Christ is everywhere. And when asked, How can that be? His only answer was, That in virtue of the incarnation the attributes of the divine nature were communicated to the human, so that wherever the Logos is, there the soul and body of Christ must be" (II, 414).

was nothing less nor more than faithful adherence to the words of institution *as written*, just as his Christology aims at nothing more than to reproduce the statements of the divine revelation. Thus his understanding of the Eucharist *met* in his heart the knowledge concerning Christ's person, both being derived from the Scriptures. All subsequent defenders of the Lutheran doctrine concerning the Lord's Supper followed his example. It happens that, if we take the Scriptures as they read, the one doctrine is actually something of a complement of the other; there is no disagreement between the two—and that is what Lutherans were compelled to show after it became apparent that the Reformed theologians had reasoned away Col. 2, 9 and proceeded to abuse the institutional words of the Sacrament in the same manner. We recall the *alloeosis* of Zwingli (cf. §10, 6). The Reformed and the Lutheran theologies diverge *in principle*, not merely in detail!

11. It remains to mention the erroneous views of other sects in regard to this important fact of Christology. As leaders of Romanist thought, the *Jesuits* distinguish between communication of subsistence and comm. of attributes, acknowledging the former, but denying the latter. *Bellarmin* declares that the power granted to the human nature of Christ is not absolute omnipotence. *Becanus* simply denies Christ's omniscience. Admitting that Christ is to be worshipped, they apply their ominous distinction between latria, dulia, and hyperdulia, asserting that latria belongs to God alone, dulia is due to men (saints!) and angels, hyperdulia to Christ and the Virgin.*)—The *Calixtines* (also called Novatores, Syncretists, Helstadienses) likewise rejected the *genus majesticum* as Eutychian heresy.—The *Arminians* admitted that Christ should be worshipped as mediator, but explained that this worship must be of a lower degree than that offered to God.—As *Socinians* deny the divinity of Christ, they are not concerned about the communication of idioms in any way. As most of what we call *modern* Protestant theology shows a decided leaning toward Socinianism, it inevitably developed a tendency to get rid of the comm. id.**)—The controversy between the Lutheran professors of Giessen on one side, and those of Tübingen on the other (1619-1627), tho sometimes mentioned in this connection, did not really refer to the communication of majesty, and which all the debaters were agreed, but to the manner in which Christ *used* the divine attributes given to his human nature during the state of exinanition. It will be considered in the proper connection.***)

*) Compare Hönecke III, 101.

**) Compare *Rothe*, Dogmatik, II, 143.

***) For a discussion of this controversy, see Hönecke III, 101-108. 118-122. Pieper, Christl. Dogm., II, 337ff.—In regard to the entire antithesis, compare the quotations in Günther, Symbolik, §47.

§18. **GENUS APOTELESMATICUM.**—The Scripture passages referring to or describing the *redemptory work of Christ* thus forming the *third genus* of the *communicatio idiomatum*, show conclusively that these official acts of the Redeemer were, and are, never performed by one nature alone, but always *by both conjointly*, each one contributing *its proper share* to the act in *intimate communion* with the other.

1. Cor. 15, 3f. Christ died for our sins . . . was buried . . . and rose again.

Gal. 1, 4. Jesus Christ gave Himself for our sins.

1. John 3, 8. For this purpose the Son of God was manifested that He might destroy the works of the devil.

Gen. 3, 15. The woman's seed shall bruise thy (the serpent's) head.

Lk. 9, 56. The Son of Man is not come to destroy men's lives, but to save them.

1. Tim. 2, 5. There is one God, and one Mediator between God and man, the man Jesus Christ.

Lk. 2, 11. Unto you is born this day a Savior who is Christ the Lord.

NOTES:

1. As the redemptive work of Christ forms the subject of a subsequent chapter, it is unnecessary to review it here in detail. For the same reason, a small selection from the available wealth of Scripture testimony suffices to substantiate the truth of our main proposition. In particular, it must be taken into account that the very titles of Christ, as *Savior*, *Mediator*, *King*, *Lord*, *Shepherd*, imply *activities*; hence every Scripture text containing one of these appellations may be cited in proof of the present thesis. Comparing the texts printed above, it is plain that the entire work of Christ is ascribed to either nature or to the whole person with equal propriety, as an immediate result of the personal union, the communication of natures, and the communication of majesty. The reality of the latter suggests the further fact that the human nature of Christ participates in all his activities not alone with its human attributes, but also with its endowment of divine prerogatives, especially since his exaltation to glory.

2. The Greek fathers called this genus *κοινωνια* or *κοινοποιησις των αποτελεσματων*. The term *apotelesm* is meant to designate the work of Christ, in all its details, as tending to a definite *purpose* (*τελος*) and achieving it (*απο*). To express the *joint participation* of the two natures, our fathers used the term *actiones deoviriles* (*θεανδρικαι*). To elucidate (not to explain for reasonable apprehension), they designated the *person*

of Christ as *principium quod*, and his natures as *principia quibus*, adding that the two natures participate in a *distinctive* manner, but never act *separately*. Commenting upon the canon of the Chalcedonian council (451) which defined this doctrinal point, *Gerhard* gives an instance: When the human nature suffered, the divine nature was not idle, but being personally with the suffering nature, strengthened and sustained it. Any miracle of Christ is an object lesson of the facts referred to in our proposition.—The remark of *Irenaeus* that Christ was crucified *ἡσυχάζοντος τοῦ Λόγου* (while the Logos remained quiescent, or inactive) was not intended to be a denial of the participation of the Logos in the sufferings of Christ, but was meant as a reminder of the fact that Jesus could not have been slain if the Logos has exerted his power to prevent it.

3. The *necessity* of this joint activity of the two natures becomes apparent if we consider that, whereas sinners could be saved only by the vicarious suffering and death of the Savior, the Godhead could not in itself suffer and die, nor could a mere man offer a sacrifice sufficing for the redemption of a whole world of men.*)

4. Knowing the fundamental position of Calvinists, we are not surprised to find many of them asserting here that each nature of Christ *acts for itself, not in communion with the other*. Speaking of Christ's miracles, they fall in line with the Romanist theory that the human nature participated inasmuch as it happened to be present and could be employed as an instrument, but that its presence was of no more real importance than the hem of Christ's garment which the diseased woman touched to be healed. As a rule, they are horrified to hear Lutherans say, that *God* suffered and died for us. The Herbornian teachers relieved their minds on this point by declaring: Only the human nature of Christ died, not the divine nature, not the whole person—which is the same as to say that Peter erred when he accused the Sanhedrin that they had killed the Prince of Life (Acts 3, 15) and that Paul was overbold when he asserted that the Lord of Glory was crucified (1. Cor. 2, 8).

§18a. **SUMMARY.**—In the *first* genus comm. id. the predicate is always an idiom of the *other* nature to the one named as subject in the *second*, the predicate is always a *divine* idiom; in the *third*, the predicates are the different features of the *work* of Christ.—Again, Scripture statements of the *first* and *third* genus are *reciprocal*, i. e. the other nature may, in the subject, be substituted with perfect propriety for the one mentioned; propositions of the *second* genus, however, are *not reciprocal*, for there

*) Read *Luther* VIII, 385 §272-276. XVI, 223lf §169.171. XX, 942 §122. 964 §177.

is no endowment of the divine nature with human attributes corresponding to the communication of majesty to the human nature.—At the same time, many passages of Scripture may be grouped with two, or even with all three genera, since the Holy Ghost did not speak with a view toward precise dogmatic distinction.*)

3. The Two States of Christ.

(*De Statibus Exinanitionis et Exaltationis.*)

§19. **MAIN FACTS.**—The Scriptures teach clearly, by history and by doctrine, that Christ did *not always, nor in the same manner* make use of the divine attributes communicated to his human nature. Therefore we speak of *two states* of Christ, that of *exinanition* (humiliation), and that of *exaltation*¹⁾, and maintain that these states affect *only his human nature*²⁾.

1) Phil. 2, 6-9. Christ Jesus, being in the form of God, thought it not robbery to be equal with God, but *made Himself of no reputation* (emptied Himself), and took upon Himself the form of a servant, and was made in the likeness of men, and being found in fashion as a man, He *humbled* (lowered) Himself and became obedient unto death, even the death on the cross. Wherefore God also hath highly *exalted* Him.

2) 2. Cor. 8, 9. You know the grace of our Lord Jesus Christ that, tho He was rich yet for your sakes He became poor, that ye thru his poverty might become rich.

Acts 2, 36. That Jesus whom ye have crucified, hath God made both Lord and Christ.

3) Ps. 102, 27. Thou art the same, and Thy years have no end.

Mal. 3, 6. I am the Lord; I change not.

James 1. 17. The Father of lights with whom is no variableness, neither shadow of turning.

John 5, 17. My Father worketh hitherto, and I work.

*) To exemplify the point last named, *Kromayer* shows that 1. John 1, 7 can be placed in each of the three genera. "If the statement reads: Jesus Christ, Son of God, cleanseth us from all sins, it belongs to the *third* genus because it predicates an apotelesm of the person. If we read, The Son of God shed his blood, it comes under the *first* genus because an idiom of the human nature is predicated of the person. If, however, thus: The blood of Jesus Christ (a part of his human nature) has cleansing power, it belongs to the *second* genus, because a divine increase (*αύξησις*) is predicated of a part of the human nature." (Quotation in BW III, 71.)

NOTES:

1. No observant reader of the gospel story can fail to be impressed with the outstanding fact that the *mode of existence* (*Seinsweise*) of the man Jesus *before* his death was entirely different from that after the resurrection. The humbleness and lowliness of his life up to his burial, and the glorious exaltation following shortly thereafter immediately bring before our eyes the *two states* of which we speak here. In Phil. 2, the *locus classicus* for this doctrine, Paul confirms the lesson taught by the story of the gospels, and furnishes the terminology. As an equivalent for *ἐκενώσεν εαυτον* ("He emptied Himself"), Latin writers introduced the term *exinanition*, which we use in its English form, preferring it to *humiliation* as being more expressive of all the known facts.

2. From Phil. 2 it appears as an indisputable fact that these states do not pertain to the *Λογος ἀσαρκος* but to the *Λογος ἐνσαρκος*. Only since the incarnation does the Logos bear the *name of Jesus Christ*, and it is of *Jesus Christ* that the *twofold change* resulting in the two states is predicated. While we are entirely in accord with the Scriptures if we say that the *person* of the Son of God was humiliated and exalted, we must further define the circumstances by adding: *according to his human nature*. The man Jesus passed thru exinanition to exaltation. Deferring a more detailed study of Phil. 2 to the next paragraph, we here assemble Scripture proofs for the proposition that the two states *do not pertain to Christ's divine nature*. To this end it will suffice to show that the divine nature could not suffer humiliation or exinanition; it will then follow necessarily that the same is true of exaltation. The direct assertion of Ps. 102, 27. Mal. 3, 6. James 1, 17 that God *does not change* (immutability is one of the perfections of God!), which immediately applies to the Logos, the only-begotten Son, would in itself be proof enough. But Christ made the application to Himself at various times, to the extreme offence of the Jews, as when He declared that the Son did not for a moment desist from participation in the government of the universe (John 5, 17). Again, the different phases of the exinanition form a unit, and since suffering and death certainly do not *per se* affect the Logos, the same is true of the state as a whole. Add to this, that Paul designates exaltation as a *gift* (*ἐχαρίτωσεν*)—surely, the Logos could as little receive a gift, as He could give up any prerogative.*)—All this, of course, must be understood to presuppose both the hypostatic union and the communication of natures, by virtue of which exinanition and exaltation may properly and truly be predicated of the *whole divine person* of Christ, as in 1. Cor. 15, 3. Gal. 1, 4. Eph. 5, 2. Acts 3, 15. Rom. 8, 32. 1. Cor. 2, 8.—In the literature of the ancient Church, humiliation is sometimes predicated of

*) Christus ut Deus *dat* omnia, ut homo *accipit* omnia. Non assumptis, sed assumpti est proventus (advancement!).

the Logos. This is a *catachresis* (*katachrestischer Gebrauch*) of the term. The writers obviously meant it in the sense of gracious *condescension*, unless they expected every reader to add *particulae diacriticae* in his mind.*)

3. It follows that the *incarnation as such* was not part of the exinanition. Being an *act of the Logos*, it was not humiliation, but a demonstration of supreme power. Tho the human nature of Christ entered upon the state of exinanition at the first moment of its existence, logically the beginning of its existence *preceded* its humiliation, or exinanition. Surely it was not a disgrace for the Son of God to become man, nor was He made inferior to the two other persons of the divine essence by his incarnation; for the union took place without any change in the essential character of either nature (after *Kromayer*).—The objection from Phil. 2 that Jesus Christ took upon Himself the *form of a servant*, is quite irrelevant, since Jesus Christ is the name of the Logos *incarnate*; nor should it be forgotten that Christ subsequently *deposed* the servant's form, but *not* his human nature.**)—Nor does John 17, 5 ("O Father, glorify Thou me with the glory which I had with Thee before the world was") indicate an exinanition of the Logos. Since the *man* Jesus speaks these words, they would rather prove *pre-existence* of his human nature (with implied denial of the reality of the incarnation!) than a humiliation of the Logos. On the other hand, this *man* could truthfully, by virtue of the personal union, call the divine glory of the Logos his own; and since He prays for glorification, these very words declare the exinanition of his human nature!

4. In the crude way of handling theological truths observable in all Romanist theology, many *Papists* simply identify incarnation and exinanition, forgetting meanwhile that the blessed Mary then was the instrument of degradation. *Calvinists*, after their denial of the communication of majesty, consistently ascribe both states to *both natures****) *Schleier-*

*) Read FC 550, 39. 684, 49. *Luther* XII, 156 §12 s. f. 14.

**) Male exinanitio per incarnationem definitur; quo pacto exaltatio per *excarnationem* esset describenda. *Scherzer*.

***) *Heppe*: Das Subjekt beider, der Exinanitio und Exaltatio, ist die ganze Person des Gottmenschen, und zwar nicht nach einer der beiden Naturen allein, sondern *nach beiden Naturen*, der menschgewordene Logos. . . Der göttliche Logos ist nicht etwa in dem Sinne erhöht, dass ihm an und für sich eine Erhöhung zuteil geworden wäre, sondern nur *patefactio majestatis*, nur insofern, als er *die angenommene Knechtsgestalt* ablegte und seine volle Majestät kund gab" (quoted in *Rothe*, Dogm. II, 80f.).—*Hodge*: "The incarnation of the Son of God, his stooping to take into personal and perpetual union with Himself a nature infinitely lower than his own, was an act of unspeakable condescension, and therefore is properly included in the particulars in which He humbled Himself. It is so

macher, father of modern *subjectivistic* theology, here plays the same trick of legerdemain by which he habitually makes all Scripture proof apparently vanish into thin air. Declaring the whole doctrine of exinanition and exaltation to be an *untenable formula* (*unhaltbare Formel*) he explains that Paul never intended to fix *didactically* any particular doctrine, that the passage is of *ascetic* application, and withal *rhetorical* in character (i. e. big words with little meaning!); and adds: "Hence this formula may with all propriety be set aside in the transmission of doctrine, and may be relegated to historical tradition"—as a vagary of bygone days!—Finally, we must here refer to the *modern kenoticists* (cf. §15, note 1), a school of theologians who insist that the Logos really *degraded* Himself in the incarnation and gave up some of his divine prerogatives. This destructive error was developed dogmatically by *Thomasius* who insisted that the Logos deposed the *relative*, or *transitive*, attributes of the Godhead namely, omnipotence, omnipresence, omniscience, at the incarnation*). Kenoticists overlook, among other things, that in giving up omniscience the Logos must have lost the divine self-consciousness, which is an *immanent attribute***). *Thomasius* had many followers who developed many different shades of the error; among them, we find *Frank* (who, in effect, teaches a transmutation of the eternal, divine consciousness of the Son of God into the finite human consciousness; "*der Logos hat sich depotenziert*") ; *Gess* (the Logos was changed into a human soul—actually a denial of *both natures* ***)—For *Rationalists* and all their kindred, the denial of the divinity of Jesus Christ makes all discussion of the states superfluous.

represented in the Scriptures (?), and that it is such is involved in the very nature of the act, on any other hypothesis than that which assumes the equality of God and man; or that man is a *modus existendi* of the Deity, and that the highest. The Lutheran theologians exclude the incarnation as an element of Christ's humiliation, on the ground that his humiliation was confined to his earthly existence, whereas his union with our nature continues in heaven. This, however, is contrary to Scripture, because the Apostle says that He made Himself of no reputation in becoming man (Phil. 2, 7) (?). It is constantly represented as a wonderful exhibition of his love for his people. It was for their sake that He stooped (?) to become a partaker of flesh and blood. The objection that this humiliation can include only what is limited to the earthly stage of his existence, is purely verbal or technical (?). That He bears his glorified humanity in heaven, having transmuted that humble mantle into a robe of glory, does not detract from the condescension involved in its assumption, and in his bearing it with all its imperfections during his earthly pilgrimage" (II, 611).

*) See quotation in BW III, 80.

**) Compare *Philippi*, quoted BW III, 81.

***) For further details comp. Hönecke, III, 116f. 174f. Schaff-Herzog, Encycl., vol. III, Christology, modern kenosis, p. 59f.

§20. **THE STATE OF EXINANITION.**—The human nature of Jesus Christ, having been endowed with divine majesty by virtue of the personal union with the Logos, He voluntarily gave up *the full use* of these prerogatives *for a season*, bearing and suffering in the *form of a servant* that which He could not have taken upon Himself if He had exercised the communicated attributes to their full extent.

Phil. 2, 6-9. 2. Cor. 8, 9. *see* §17.

Hb. 12, 2. Jesus, the author and finisher of our faith, for the joy that was set before Him, endured the cross, despising the shame.

NOTES:

1. The ineffable mystery of this occurrence is brought as near as possible to our feeble understanding in Phil. 2. Jesus Christ as man was in the *form of God* (as Logos, He did not exist in the *form* of God, but *was God* by nature, essentially; comp. Mt. 16, 16. "Son of the living God"); hence He possessed all divine glory *in his human nature*. This is again asserted in the phrase *ισα ειναι θεω* to be equal with God (the Logos is not *equal* with God, but *is God!*). Being endowed with these supreme prerogatives, He "thought it not robbery (R. V.: thought it not a prize) to be on an equality with God." The Greek word *αρπαγμος* signifies the *loot* of a victorious warrior who uses it according to his desires and for his own selfish purposes. Had Christ looked upon his communicated glory in this light, salvation could not have been accomplished. But He looked not to his own gain, but to ours (v. 4), Therefore "He emptied Himself" (*εαυτον εκενωσεν* in his human nature which had been "filled"), by taking upon Himself the "form of a servant" (*μορφη δουλου*), which Paul again explains as "being made in the likeness of men," i. e. He became man *like all other men* (cf. Hb. 2, 14), not in the magnificent manhood of Adam when newly created, but in the "fashion" of the human nature as weakened and made infirm thru the fall. Hence his *κενωσις* did not consist in the incarnation itself, but in the fact that his human nature came into existence and developed in precisely the same fashion as that of sinful men. This was intentional on his part, and was done with a purpose. For being thus "found in fashion as a man, He *humbled* Himself, by *becoming obedient* to death, even unto the death on the cross." Thus the great, outstanding feature of the exinanition was the voluntary exchange of the "form of God" for the "form of the servant."—The same thought is expressed by Paul in the words that "Jesus Christ, tho He was rich, became poor" (2. Cor. 2, 9).

2. This *kenosis* was not equivalent to a *deposition* of the communicated divine idioms; for the hypostatic union with the Logos and the "bodily

indwelling of the fulness of the Godhead" remained unaltered. The possession (*κτησις*) of the divine attributes was attested by every miracle which Christ performed. For tho his divine nature is the proper and ultimate cause of his miracle (Ps. 136, 4), it is nothing less than blasphemy to say that the human nature of Christ merely furnished the service of voice, hands and feet; if this were true, the *man* Jesus Christ would have been no better endowed than were the Prophets and Apostles. Kenosis rather consisted in giving up the *mode* of existence, the *deiformitas*, which his human nature might have enjoyed. Hence in the "form of a servant" He abstained from the full and continuous *use* (*χρησις*) of his divine majesty as given to his human nature.*)—On the other hand, He did not merely *conceal* the use of these attributes (*κρυψις της χρησεως*), as the Lutheran theologians of *Tuebingen* (the "crypticists") asserted against the protest of the faculty of *Giessen* (1616-1624). The difference of opinion was not fundamental since both sides were in accord on the main fact of the *communicatio idiomatum*. Yet the theory of the Suabians had to be rejected as erroneous and therefore not without its peculiar dangers. Against it we may urge, (1) that to *hide* is not to *empty* one's self; Paul meant just what he wrote! (2) That the kenosis was a reality even before God Himself (John 17, 5). (3) That in his present exaltation, Christ *does* conceal his majesty from us (cf. *αποκαλυψις* 1. Cor. 1, 7!).**)

3. Specifying the various *features* of the exinanition, we say with the Scriptures that He emptied Himself of *divine glory* in general, since He asks for it as a gift (John 17, 5); of *all riches*, Mt. 8, 20. 2. Cor. 8, 9; of *omnipresence* comp. Ps. 110, 1. Eph. 1, 20); of *omnipotence*, since He voluntarily took infirmities upon Himself (cf. e. gr. Lk. 22, 42f.50f); of *omnisapience* by becoming one who could acquire knowledge (cf. Is. 7, 15f. Lk. 2, 52); of *omniscience* (cf. Mt. 21, 19.) Mrk. 11, 13. Mt. 24, 36. John 11, 34); of *divine worship* (comp. Phil. 2, 9-11 with Hb. 2, 7).

4. The *purpose* of the exinanition is too obvious to require elaborate discussion. The Son of God became man to accomplish the salvation of mankind by that vicarious obedience which He gave thruout his life as well as in his sufferings and death. For this purpose He emptied Himself in order that He might do and suffer all that had to be done and suffered if He would attain his end. Thus He was made under the Law in order to redeem them that were under the law (Gal. 4, 4). "In all things it behoved Him to be made like unto his brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people" (Hb. 2, 17). Yea, "tho He was

*) Compare *Gerhard* quoted Hönecke III, 115.

**) Comp. §15, note 11 s. f. and the appended foot note.

Son, yet He learned obedience by the things which He suffered" (Hb. 5, 8).*)

§21. **HISTORY OF THE EXINANITION.**—The state of exinanition began with the moment of Christ's *conception*, and continued to his *burial*. *Phases*, or *epochs*, of special significance were his *conception* ¹⁾, *birth* ²⁾, *education* ³⁾, *manner of living*, and *general conduct of life* ⁴⁾, his sufferings ⁵⁾, death, and burial ⁶⁾.

- 1) Mt. 1, 20. That which is conceived in her is of the Holy Ghost.
(Ps. 51, 5. Behold, I was shapen in iniquity, and in sin did my mother conceive me.)
- 2) Lk. 2, 7. She brought forth her first born son. (Comp. v. 23f).
(Exod. 13, 2. Sanctify unto me all the first born, whatsoever openeth the womb among the children of Israel.)
- 3) Lk. 2, 41. 51. His parents went to Jerusalem . . . Jesus with them . . . He went down with them and came to Nazareth and was subject unto them.
Mt. 13, 55. Is not this the carpenter's son? Is not his mother called Mary?
- 4) Mt. 17, 24ff. They that received the tribute money came to Peter and said, Doth not your master pay the tribute? He saith, Yes . . . Lest we should offend them . . . take (the piece of silver) and give unto them for me and thee.
- 5) Mrk. 4, 2. 12. He taught them in parables. . . Seeing they may see and not perceive; and hearing they may hear and not understand.
Mt. 17, 17. O faithless and perverse generation, how long shall I be with you? How long shall I suffer you?
Lk. 19, 41. When He came near, He beheld the city, and wept over it.
John 13, 21. Jesus was troubled in spirit. . . One of you shall betray me.
John 11, 33.35.38. Jesus groaned in the spirit and was troubled. . . Jesus wept. . . Jesus again groaning in Himself, cometh to the grave.
Mrk. 15, 34. My God, my God, why hast Thou forsaken me?
- 6) Acts 2, 31. His soul was not left in Hell, neither did his flesh see corruption.
Acts 13, 37. He whom God raised again, saw no corruption.
Mt. 12, 40. As Jonas was three days and three nights in the belly of the whale so shall the Son of Man be three days and three nights in the heart of the earth.

*) Read Hönecke III, 112f.

NOTES:

1. In this place we review the exinanition of Christ as an *historical occurrence*, without specific reference to the *results* achieved thereby (this follows in the chapter on the *work* of Christ). The entire period here indicated is called "the days of his flesh" (Hb. 5, 7); it was the period when men knew Him "after the flesh" (2. Cor. 5, 16). The various *phases* of Christ's life on earth are frequently designated as *steps*, or *degrees*, a terminology which immediately suggests the thought, that each successive step deepened his humiliation. This would be a misunderstanding because the *sacrifice of Christ's life for us* was continuous and complete from the first moment of the existence of his human nature. Tho his final sufferings and his death properly appear to us as the *supreme* act of obedience (Phil. 2, 8), his preceding experiences do not exhibit a gradual increase of his exinanition, nor can his burial be viewed as the culminating feature of that state. For these reasons, we prefer to designate the outstanding phases of the exinanition as *epochs*.—As the Scriptures have nothing to say concerning the *number* of these epochs, it is neither astonishing nor disturbing that the views of theologians have diverged widely on this matter. Basing on the second article of the Creed, it has been quite customary among Lutherans to teach *five* steps of exinanition, corresponding to five steps of the exaltation. This leads to a disregard of such important features as Christ's education, his habits, and the character of his intercourse with men to which we here call attention.*)

2. The *conception* of Christ has been commented upon before (§2, note 2, 4). Exinanition *began at the moment* when Christ's human nature became united with the divine nature and was endowed with the "form of God," i. e. in *primo instanti conceptionis*. In that same moment, the human nature of Christ took upon itself the "form of a servant"; for otherwise it could not have conceived in the body of Mary. Whereas the conception of any human being is, and will always remain, a *physiological* (biological) mystery, the conception of Jesus Christ thru the direct efficacy of the h. Ghost is a *transcendent* mystery—an article of faith!**) Conception is a phase of Christ's exinanition, since his human nature was not, like Adam's, produced fully developed by a mere act of God's volition, but began to exist and grew in the womb of the Virgin like that of any other human child. In this manner, He took upon Himself the *infirmities* of our human nature, and sanctified our sinful conception (Ps. 51, 7).—*Socinians* and *Arminians* agree in the impossible idea that Lk. 1, 35 indicates an act of God in which He represented the male element, introducing a newly created substance into the body of Mary, in order that Christ

*) For other details on the question of numeration comp. Hönecke III, 123f.

**) Read quotation from *Quenstedt* in Hönecke III, 124.

might have, not only a mother, but also a father; they add that *for this reason* He is called the Son of God.*) Note the decisive arguments against this vagary: (1) Christ is called *απατωρ* precisely in respect to his human nature and its production (Hb. 7, 3). (2) In a real generation, like begets like; hence God could not, properly speaking, beget a human being. (3) It is impossible that a being should be called Son of God because God *created* it. (4) "Power of the Most High" (Lk. 1, 35) is a designation of the Logos Himself. (5) The view in question at once and totally destroys the truth of the designations, Seed of the woman, Son of the Virgin, Son of David, Son of Man and the like. (6) Its sponsors and defenders agree in denying the divinity of Christ.

3. The *birth* of Jesus took place *after the common manner of a human birth*, in all essential features. Luke even seems to lay special emphasis upon this fact by referring to Exod. 13, 2 (cf. Lk. 2, 23). There was nothing of the miraculous nor even of the unusual, unless one would consider the lowliness and poverty of the mother an uncommon feature—tho it should be remembered that in this respect the standards of the country and the period differed widely from our own.—In view of the simple statements of the Bible record it was very unnecessary to engage in controversy over the question whether or not Jesus was born *clauso utero Virginis*, i. e. by way of a miracle, so that the Virgin was spared the physical discomfort and pains otherwise attending delivery. No Lutheran will deny that a birth *clauso utero* was *possible* in this case, while the Calvinistic denial of the *communicatio majestatis* compels them to maintain that this birth could not have taken place except *aperto utero*. But, tho Luther once, at least, expresses himself as favoring the miracle theory (XI, 123 §13-15), we may safely say that it is not based on Scripture, but owes its origin to a needless fear that the opposite, natural understanding of the occurrence might result in a denial of the virginity of the Lord's mother. The purity and virginity of Mary *up to the birth of Jesus* is definitely asserted both in prophecy and in the gospel record (Is. 7, 14. Jer. 31, 22. "a new thing." Gen. 3, 16. Lk. 1, 34. Mt. 1, 18.20.25). Jesus was born of a *virgin*, and as the *moral* virginity of his mother was not destroyed by the *physical* changes incident to pregnancy, so it could not be destroyed by the *physical* process of natural birth.**)—With more apparent reason investigating minds raised the question whether Mary *remained* a virgin after the birth of Christ, or whether she became the mother of other children born in wedlock with Joseph. The doctrine of

*) Hofmann reaches the same conclusion. In conscious antithesis to the Lutheran and biblical doctrine of the *generatio duplex*, he writes of Lk. 1, 35: "Accordingly the passage says that the child which, thru God's effective power (*Gottes Machtwirkung*) begins its life in Mary, is *for this reason*, called Son of God."

**) Read FC 668, 100. 679, 24.

the *perpetual virginity* of Mary (the *semper virgo*) seems to have been entirely unknown to the Church of the first three centuries; the only trace of it has been found in the Ebjonite *Protevangelium Jacobi* (2nd century?). But when the ideals of monastic asceticism (chastity!) began to prevail, and the worship of saints found its supreme development in Mariolatry, the perpetual virginity of Mary was bespoken as a necessary complement to the true doctrine of Christ. The idea was developed in the first part of the fifth century by Epiphanius, Augustine, and Jerome, the latter defending the theory fanatically against Helvidius. The council of Chalcedon (451) declared it a *dogma of the orthodox Church*. Luther continued to uphold it thruout his life.*) The Lutheran confessions do not assert it, nor did they find urgent reason to discuss it, because it is irrelevant to theology**). In the later literature, of the Lutheran Church, it is defended by some writers and rejected by others—a fact which indicates that the Scripture testimony on this point is not definite, and certainly not compelling either way. As a matter of fact, the defenders of the perpetual virginity of Mary, having no direct Scripture whatever favoring their position***), confine themselves to discrediting the arguments of their opponents. Regarding Mt. 1, 25 (“Joseph knew her not till she had brought forth her first born son”) they maintain very properly that “till” does not necessarily imply that the act described as not having occurred before the birth of Christ, did take place thereafter (comp. Ps. 110, 1. 2. Sam. 6, 23. Deut. 34, 6. Is. 46, 4). They are not so successful in showing that their opponents are altogether wrong in assuming that the “brothers of the Lord,” so often mentioned, were indeed bodily children of Mary, borne by her to Joseph. To quote other passages of Scripture in which the term “brother” is used to designate various degrees of

*) XX, 1805ff §40. 42-45. 2098 §167b.

**) The only passage which might be quoted as favoring the *semper virgo*, is found in the FC: “On account of this personal union and the communion of the natures, Mary, the blessed Virgin, bore not a mere man, but such a man as is truly the Son of the most high God, as the angel testifies; who showed his divine majesty even in his mother’s womb, that He was born of a virgin, with her virginity uninjured. Therefore she is truly the mother of God, and nevertheless remained a virgin.” This obviously does not declare that she remained a virgin *ever after*, but emphasizes the fact that the *birth of Christ* made no change in her virginity. That, also, is the only permissible understanding of Art. Smalc. (299): *Ut . . . ex Maria, pura, sancta, semper virgine, nasceretur.*

***) Being somewhat in straits for lack of plain statements of Scripture, some defenders of the *semper virgo* tried to prove their thesis by quoting Ezek. 44, 2: “This gate shall be shut; it shall not be opened, and no man shall enter in by it; because the Lord, God of Israel, hath entered in by it, therefore it shall be shut”!!

relationship is really a *petitio principii* if these passages are urged as proof that the "brothers of the Lord" were not natural children of Mary*).

4. Many of our theologians**) enumerate the *circumcision* of Christ as a separate epoch of his exinanition because there He *voluntarily placed Himself under the Law*. This is somewhat misleading, as it would seem to suggest that the Lord was not under the Law during the first seven days of his earthly life. In consideration of Gal. 4, 4, we would rather call the circumcision *the first public testimony* of his subjection to the Law which had taken place simultaneously with his conception and birth, since by these very occurrences He put Himself under the fourth commandment, and therefore under the whole Law. In this connection we once more record the fact that Jesus was *not*, as man, naturally subject to the Law, over which He distinctly claims supremacy as his natural right (Mt. 12, 8). As Paul says He was *made under the Law* (Gal. 4, 4).—We also note that this subjection to God's Law was *vicarious*, like every other phase of the exinanition.***)

5. The *education* of Christ and his *general conduct* among men in later years are very obvious features of his exinanition, laid before us in the entire record of his life, from circumcision to the period of his final suffering. One brief reference to the home life of the holy family, together with certain remarks referring to it later on, made by the neighbors (Lk. 2, 41ff. Mt. 13, 55. Mrk. 6, 3) serve fully to show that to all outward appearances the education and training of Jesus did not differ in the least particular from that given by God-fearing parents generally. He submitted in true obedience to the will of his parents, and received their instruction and that of his teachers with submission and personal profit. In body and soul, his human nature developed quite in the way common to all human children. In due course, and again according to general custom, He became a helper of his foster-father, the carpenter, and Himself learned the trade. Tho He exhibited many proofs of his divinity after he entered upon the public exercise of his office, He continued to share the common infirmities of mankind, being obliged to sustain his body with food and sleep, undergoing perils of all kinds, even to temptation, suffering strong emotions of grief, etc. A very instructive instance of his exinanition stands out in his submission to the power of the state, which He specially signalizes as a voluntary act (Mt. 17, 24ff).

6. In regard to the *sufferings* of Jesus, it is important to remember that they were not confined to the last two days of his earthly life, but characterized all his experiences during that period, just as his *obedience*

*) An interesting and instructive discussion of the whole question is to be found in *Farrar*, *Early Days of Christianity*, ch. 19.

**) Compare Hönecke III, 127.

***) Read *Quenstedt* quoted Hönecke III, 127.

did not cease when his last sufferings began. We have already referred to the *temptations* and the strong *emotions* which He endured. They were real experiences, more intense, if anything, than any similar afflictions which we endure, and were felt by Him as such, with the only difference that they called forth not one *sinful* thought in his heart. We are specially informed that his loving soul suffered poignantly when He observed the callous rejection of the Gospel by his own people (cf. Mt. 17, 17. Mrk. 4, 2.12. Lk. 19, 41. John 11, 33.35.38. 13, 21). Our older teachers sometimes call this phase of Christ's life *passio inchoata*, without meaning to deny either its intensity or its vicarious purpose. But it is altogether proper to say that Christ's sufferings *culminated* in what is called *passio magna*, the *great* passion, i. e. the agonies endured in Gethsemane and especially on the cross. This suffering, referred to in the Creed, with its unspeakable torture made all preceding experiences of the kind seem insignificant. Even in anticipation of it, the holy soul of Christ was filled with very real dread (Lk. 12, 50. John 12, 27). While we can feebly imagine some of the tortures which He felt in his body, the torments assailing his soul are altogether beyond our comprehension. He endured the most dreadful agony which could possibly befall—the adequate and complete chastisement for the sins of all mankind. Thus He passed thru the very *torments of hell*, as witness his agonizing cry that God had truly forsaken Him. (Mrk. 15, 34). This was *not an exaggeration*, but a statement of a dreadful fact. He experienced to the extreme extent what it means for man if God turns upon him in his unmitigated anger and exacts full vindication of his justice.*)—While some Calvinists go to the blasphemous extreme of asserting that Christ *despaired* in his last agony (which means no less than that He turned away from God!), many other sects minimize the intensity of Christ's suffering. Applying their peculiar distinction between the higher and the lower phases of soul life, *Papists* assert that Christ suffered only in the latter, but not in his intellect, nor in his will—an impossible separation of soul activities. This leads them on to deny that Christ suffered the torments of hell, in which the *Arminians* agree with them. *Socinians* deny the *reality* of Christ's suffering *in toto*.

7. The *death* of Jesus was *real bodily* death, an actual separation of his soul from his body. This was the requirement on which atonement depended; without it, his resurrection becomes an illusion, and our redemption with it. We need not here enumerate the many unimpeachable witnesses of Christ's death referred to in the brief gospel record. There is but one difference between the death of Christ and that of other human beings: the dead body of our Lord was kept secure against any taint of

*) Read *Luther* IV, 1237 §28. 1531 §4; also quotations Hönecke III, 130.

decomposition (Acts 2, 31. 13, 35.37).—At the same time, the death of Christ did in no way alter the personal union of the two natures. His soul and his body, tho separated for a brief time from one another, were even then united with the personality of the Son of God. Thus, as *Quenstedt* says, to deny the separation of soul and body in the death of Christ means to deny the reality of his death; and to deny the unsevered union of either body or soul with the Logos means to deny the verity of the hypostatic union.—To some Lutheran teachers it appeared to be a serious question whether Christ remained *true man* in death, since neither soul nor body *alone* constitute a human being. Some tried to solve the difficulty by suggesting that Christ's soul was not separated from the body locally; others, by fancying that his body was in paradise with the pardoned malefactor. Both suggestions must be rejected; the former, because there is no hint in the biblical record favoring the idea that Christ's soul was separated from the body in any other way than the one common to men in death; the latter, because we have Christ's own testimony to the fact that his body remained in the grave (cf. Mt. 12, 40). We submit that the mystery which our intellect discovers here, is really not so deep as in the case of sinful men whose very personality seems to be destroyed by death; for in Christ, the personality was that of the Logos and was not even remotely affected by the separation of soul and body*).

8. The *burial* of Christ might seem to be merely a natural complement to his death, not deserving a place for itself among the phases of exinanition. However, this would underestimate its importance. If we remember that Christ would not have remained in death for a moment if He had willed to exercise the divine power given to his human nature, the fact of his burial and the subsequent stay in the tomb becomes prominent as a real epoch of his exinanition. Nor should we forget that the entombment is one of the outstanding evidences of the reality of his death (cf. Mt. 27, 62-66).

§22. THE STATE OF EXALTATION.—As soon as the exinanition of Christ had accomplished its purpose, He was *exalted* ¹⁾, in that his human nature entered upon the *full and uninterrupted use* of the divine majesty communicated to it by virtue of the personal union ²⁾. Beginning at the moment when his body was quickened in the tomb, it continues forever ³⁾. Thus was He made Lord of all ⁴⁾.

1) Phil. 2, 9. Wherefore also God highly exalted Him and gave unto Him the name which is above every name.

Phil. 3, 21. He shall change our vile body that it shall be like unto his glorious body.

*) Read Hönecke III, 131.

- Mt. 25, 31. The Son of Man shall come in his glory.
1. Tim. 3, 16. Received up into glory.
- Lk. 24, 26. Ought not Christ to have suffered these things and to enter into his glory?
1. Pt. 1, 11. The Spirit of Christ testified beforehand the sufferings of Christ and the glory that should follow.
- 2) Ps. 2, 8. Ask of me, and I shall give Thee the heathen for Thine inheritance and the uttermost parts of the earth for Thy possession.
- Ps. 8, 5. Thou hast crowned Him with glory and honor. Thou madest Him to have dominion over the works of Thy hand: Thou hast put all things under his feet.
- Acts 5, 31. Him hath God exalted with his right hand.
- Eph. 1, 22. God hath put all things under his feet and gave Him to be the head over all things to the Church.
- 3) John 10, 17. Therefore doth my Father love me because I lay down my life that I may take it again.
1. Pt. 3, 18. Christ was put to death in the flesh, but quickened in the Spirit.
- Rom. 6, 9. Christ, being raised from the dead, dieth no more; death hath no more dominion over Him.
- Rev. 1, 18. I am He that liveth, and was dead; and behold, I am alive forevermore.
- Is. 53, 8. 10. He was taken from prison and from judgment; who shall declare his generation? He shall see his seed and prolong his days.
- Dan. 7, 14. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.
- Lk. 1, 33. He shall reign over the house of David forever, and of his kingdom there shall be no end.
- Hb. 7, 25. He is able to save to the uttermost them that come unto God by Him, seeing that He ever liveth to make intercession for them.
- 4) Phil. 2, 10f. That in the name of Jesus every knee should bow of things in heaven and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.
- John 7, 39. The Holy Ghost was not yet given, because that Jesus was not yet glorified.
- John 16, 7. If I depart, I will send the Comforter to you.
- Acts 2, 33. Being by the right hand of God exalted . . . He hath shed forth this which you see and hear.
- Eph. 2, 6. God hath raised us up with Him and made us sit with Him in heavenly places.

Eph. 4, 8ff. When He ascended on high, He led captivity captive, and gave gifts unto men. . . He gave some to be apostles, and some, prophets, and some evangelists, and some, pastors and teachers, for the perfecting of the saints . . . for the edifying of the body of Christ.

NOTES:

1. After our study of exinanition, it is hardly needful to demonstrate that the exaltation of Christ affected, not the Logos, but only his human nature. It will suffice to point out that this glory was *given* to Him, that He was *made* Lord and Christ, that He was *crowned* with glory and honor, as God testifies in the Scriptures. None of these statements can apply to the Logos as God, except by way of the *communicatio idiomatum*: the God-Man was exalted according to his human nature.—This exaltation *followed* the exinanition. Just as it is unscriptural to call the incarnation a humiliation of the Logos, so it is likewise unscriptural to say that the human nature was exalted by being received into the person of the Logos at the incarnation. Granted that this was an exaltation from our human point of view, the Scriptures *reserve* the term of exaltation to designate the entrance of the human nature of Christ upon that glorious state which followed the exinanition. A comparison of the texts quoted above will show the truth of this statement.

2. Comparing the two sections of the passage Phil. 2, 6-11, we find warrant to say that the exaltation consisted, on the one hand (*negative*), in a *deposition of the μορφή δούλου* with all its infirmities and susceptibility to suffering and death (Rom. 6, 9); and on the other hand (*positive*), in his entrance upon the *unrestricted, continuous, and perpetual use of the μορφή θεου* communicated to the human nature on the incarnation of the Logos. Christ did not at the time of his exaltation receive a new power or majesty which He had not possessed before, but He was given full authority to administer that kingdom which He had received thru the hypostatic union*). In the words of our confession: "With respect now to this majesty to which Christ has been exalted according to his humanity, He did not first receive it when He rose from the dead and ascended into heaven, but when, in His mother's womb, He was conceived and became man, and the divine and human natures were united with one another. Hence also the human nature had, after the resurrection from the dead, its exaltation above all creatures in heaven and on earth; which is nothing else than that He entirely laid aside the form of a servant, and nevertheless did not lay aside his human nature, but retains it to eternity, and

*) After *Quenstedt*: Non data est Christo nova potentia, virtus aut majestas, quam antea non habuit, set collata ei tantum fuit plena facultas administrandi ejus regni quod per ipsam unionem acceperat.

according to his assumed human nature is put in the full possession and use of divine majesty."*)

3. Because this is true, his human nature suffered no *essential* change by the exaltation, not more than thru the personal union. He remains *really and truly man*. Paul calls the exalted Savior "the man Christ Jesus" (1. Tim. 2, 5), and his instructive parallel between Christ and Adam (Rom. 5, 12-19. 1. Cor. 15, 47) fails of its ultimate purpose unless Christ is *now* the second *Adam*. Moreover, the exaltation is described as a *glorification*, not a change but an access of divine *δοξα* (Phil. 3, 21. Mt. 25, 31. 1. Tim. 3, 16. Lk. 24, 26. 1. Pt. 1, 11).

4. This state actually began at the moment when the dead body of Christ *returned to life*,^{*} being re-united with the soul (*vivificatio*, or *resuscitatio*). Jesus Himself marks this event as the formal accomplishment of his exaltation (John 10, 17f. comp. 1. Pt. 3, 18). Hence there is good reason to number resuscitation as the *first* epoch, or phase, of exaltation, preceding the resurrection. Many of our older teachers argued philosophically that the quickening of Christ's body was really a *negative* incident, since it consisted in deliverance *from the state of death*, and therefore classed it as the *prerequisite* (*conditionem præcedentem et prærequisitam*) of exaltation. This, however, is a difference in the point of view only.—There is not even a formal difference of opinion as to the *duration* of the state of glory, since the Scriptures loudly proclaim it to be *everlasting* i. e. timeless (Rom. 9, 6. Hb. 7, 25. Rev. 1, 18. Is. 53, 8, 10. Dan. 7, 14. coll. Lk. 1, 33).

5. The *purpose* of the exaltation was *not* to give Jesus a *well-earned reward*. In Phil. 2, the context excludes this idea utterly. Jesus sought no benefit for Himself, but came to save sinners. Being God, He dispenses rewards, but cannot receive them. Hence *διω* in Phil. 2, 9 denotes no more than the *natural sequence* of events. Having passed the final phase of exinanition, his next experience had to be exaltation. As He had been predestinated to suffer and die for the redemption of the world, so the glory followed as predetermined (note the *εδει* in Lk. 24, 26; also compare the use of *διω* to introduce a self-evident consequence in Lk. 1, 35. Acts 10, 29. Rom. 4, 22. 2. Cor. 1, 20, etc.).—From the fourth group of passages quoted above it appears that the purpose of the exaltation was, and is, to put the human nature of Christ in supreme control over all things in the universe, with the special intention that the God-Man should order all history toward the final triumph of his Church. Hence all divine acts necessary to this end, the preaching of the Gospel; conversion, the outpouring of the h. Spirit, the giving of efficient preachers, etc., are specifically named as acts of the exalted Christ.

*) Thus FC 677, 13. 679, 26. Read also 546, 15f. 680, 27f. 689, 66.

6. The error of *Calvinism* that Christ was humiliated according to both his natures, necessitates the corollary that the exaltation likewise affects the entire person of the God-Man. Admitting that the human nature of Christ did receive some special gifts in the glorification, they hasten to add that these were created, finite attributes, differing from those of angels and the saints in heaven in *measure*, but not in *quality*. They *deny* the participation of Christ's human nature in the world government of God, as well as in the bestowal of salvation to men on earth.—In their clumsy disregard of the real meaning of terms *Papists* designate the *sitting at God's right hand* as the exaltation proper. While this is chiefly a logical error, they contradict clear Scripture by asserting that the human nature of Christ does not really and truly sit at the right hand of God, but only inasmuch as the Logos is thus enthroned.—To exemplify the vagaries of modern *pantheism* in this doctrine we refer to *Rothe's* statement that the death of Jesus was at the same time his exaltation into heaven and the completion of his deification, the latter having been attained by a gradual process continuing thruout Christ's earthly life. For according to Rothe, Christ saved sinners by showing them in his own example how man may thru his own efforts become God! This is also *Swedenborg's* idea of Christ's exaltation and of salvation.

§23. HISTORY OF THE EXALTATION.—The chief phases of exaltation, as described in the Scriptures, are the *descent into hell* ¹⁾, the *resurrection* ²⁾, and the *ascension* ³⁾, resulting in the *sitting at the right hand of God* ⁴⁾. His glory which is everlasting, will be made visibly manifest in his *return to judgment* ⁵⁾.

- 1) 1. Pt. 3, 18f. Christ also once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened in the Spirit, by which also He went and preached unto the spirits in prison, which aforetime were disobedient when the longsuffering of God waited in the days of Noah while the ark was preparing.

Col. 2, 15. Having spoiled principalities and powers, He made a show of them openly, triumphing over them Himself.

- 2) Acts 2, 24. Him God raised up, having loosed the pains of death because it was not possible that He should be holden of it.

Acts 3, 15. Ye killed the Prince of Life, whom God raised up from the dead, whereof we are witnesses.

Eph. 1, 20. (God's mighty power) which He wrought in Christ when He raised Him up from the dead.

John 2, 19. Destroy this temple, and in three days I will raise it up.

John 10, 17f. Therefore doth my Father love me, because I lay down my life that I may take it up again. No man taketh

it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it up again.

Rom. 1, 4. (Jesus Christ) was declared to be the Son of God with power, according to the Spirit of Holiness, by the resurrection from the dead.

3) Mrk. 16, 19. After the Lord had spoken unto them, He was received up into heaven.

Lk. 24, 51. It came to pass, while He blessed them, he parted from them and was carried up into heaven.

Acts 1, 9, 11. While they beheld, He was taken up and a cloud received Him out of their sight. . . This Jesus which was received up from you into heaven shall come in like manner as ye have seen Him go into heaven.

Eph. 4, 10. He . . . ascended far above all heavens that He might fill all things.

Hb. 4, 14. We have a great High Priest who hath passed thru the heavens.

Acts 3, 21. Whom the heavens must receive. (?)

John 20, 17. I ascend unto my Father and your Father, unto my God and your God.

4) Ps. 110, 1f. The Lord said unto my Lord, Sit Thou at my right hand until I make Thine enemies Thy footstool. The Lord shall send the rod of Thy strength out of Zion; rule Thou in the midst of Thine enemies.

Mt. 26, 64. Hereafter shall you see the Son of Man sitting at the right hand of power and coming in the clouds of heaven.

Mrk. 16, 19. The Lord . . . sat at the right hand of God.

Rom. 8, 34. It is Christ that died, yea rather that is risen again, who is even at the right hand of God.

Eph. 1, 20. God made Christ to sit at his right hand in heavenly places.

Col. 3, 1. Christ sitteth on the right hand of God.

Hb. 1, 3. When He had by Himself purged our sins, He sat down on the right hand of majesty on high.

Hb. 8, 1. We have such an High Priest who sat down on the right hand of the throne of majesty in heaven.

Hb. 10, 12. This man, after He had offered one sacrifice for sins forever, sat down on the right hand of God.

Hb. 12, 2. Jesus . . . hath sat down at the right hand of the throne of God.

1. Pt. 3, 22. Jesus Christ is gone into heaven and is on the right hand of God.

Rev. 3, 21. To him that overcometh, will I grant to sit with me in my throne, even as I also overcame and sat down with my Father in his throne.

- 5) Mt. 16, 27. The Son of Man shall come in the glory of his Father, with his angels.

Mt. 25, 31. When the Son of Man shall come in his glory, and all the holy angels with Him, then shall He sit on the throne of his glory.

1. Cor. 1, 7. Ye come behind in no gift, waiting only for the revelation of our Lord Jesus Christ.

1. Tim. 6, 14. Keep the commandment without spot, unbreakable, until the appearing of our Lord.

2. Tim. 4, 1. Jesus Christ shall judge the quick and the dead, at his appearing and his kingdom.

- Tit. 2, 13. Looking for that blessed hope and the appearing of the glory of the great God and Savior Jesus Christ.

NOTES:

1. The *number* and *succession* of phases in the exaltation of Christ are here given according to the Apostolic Creed. All are definite *events* experienced by Christ in his human nature, and may therefore be enumerated as so many *epochs*. The *Sessio ad dextram Dei* is the enduring *result* of exaltation, or, in other words, it is the exaltation considered as a *state of existence*. The *return to judgment*, frequently named as the last phase of the exaltation, is really its *revelation*, and as one of the *kingly* functions of Christ, it comes up for discussion in the chapter on the *office* of Christ, as also under the head of eschatology.

2. **The Descent into Hell.**—The seat of this doctrine is in 1. Pt. 3, 18f, a passage which has suffered many indignities at the hands of biased interpreters. As an auxiliary text, we quote Col. 2, 15.*) Basing chiefly on the main passage, Lutheran teachers have formulated the doctrine of

*) 1. Pt. 4, 6 ("For this cause was the Gospel preached also to them that are dead that they might be judged according to men in the flesh, but live according to God in the spirit") is often quoted as referring to the same event as 1. Pt. 3, 19, and is even given as a parallel passage in many German and English Bibles. But the only similarity between the two texts is in the verb, "preach"; in all other respects the two passages differ. In 3, 18, Christ is the preacher, the spirits of those who believed not in the days of Noah are the hearers; the contents of the proclamation are not mentioned, nor is the purpose defined, or its effect noted. In 4, 6, however, no preacher is named; the hearers are the dead, not of a special period, but of all past time; the contents of the preaching is the Gospel, and its purpose is salvation. Being engaged in an exhortation to holiness of life, Peter here had just declared that those who reject the Gospel, must once give an account to the Judge on the Last Day. Then he adds v. 6, to emphasize the fact that *all* who ever heard the Gospel on earth, had full opportunity to escape condemnation in the final judgment.—Eph. 4, 9f does not refer to the descent into hell; the words plainly contrast earth and *heaven*.

the *descensus ad inferos*, as follows: After Christ had returned to bodily life in the tomb by virtue of his divine power (πνευματι), He descended, in his glorified body, to the prison of the damned, and there preached. As to the *manner* of this preaching, we know nothing. It certainly was of a character adapted to the state of existence in which the hearers were; hence it seems reasonable to assume that Christ did not deliver Himself of a discourse in earth style. The verb θριαμβευω used in Col. 2, 15, signifies much more than what we usually mean when we speak of a "triumph," i.e. a victory. It denotes the triumphal progress of a victor who can demonstrate his successes by carrying his vanquished foes with him, chained and helpless. Thus the statement in Col. 2, 15 obviously refers to the same event as 1. Pt. 3, 18f, and suggests that the "preaching" may have been done thru significant action, rather than by way of verbal proclamation. Combining the two passages, we also get some idea of the *purpose* of the descent, which Peter omits to state as not relevant to his argument. The spirits to whom Christ preached in this case, being in prison, were condemned for their unbelief (απειθησαντες), and their condemnation was final; but it remained to convince them that Jesus was truly that Savior whose redemption they had rejected in their day of grace. Peter does not explain directly why he specifically mentions the unbelievers of Noah's time; but the context discloses that he already had in mind the significance of the Flood as a *symbol of Baptism*. Moreover, the Flood destroyed *an entire world* in punishment of the rejection of God's Gospel.—We note it as an interesting historical item, that the Apostolic Creed, in the earliest editions which we possess, did not contain the passage concerning the descent into hell; at the same time, however, it can be shown that the *doctrine* itself was current in the earliest Christian Church. Aside from the words of the Creed, our Lutheran confessions do not discuss this article at length; it is the theme of the brief Art. IX of the FC. *Luther's* understanding of the event may be gleaned from IX, 1242-1246.X, 1125 §82-93.—*Calvinists* do not agree in their understanding of this part of the Creed, altho they unanimously reject the Lutheran interpretation. Some believe that the words are merely meant as an emphatic declaration of the *reality of Christ's death*—surely an untenable opinion in view of the pregnant conciseness otherwise characterizing the Creed. Others suggest that the words are a metaphorical description of the fact that Christ suffered the *torments of hell*, some adding, "on the cross," others, "after death"! John 19, 30 is definite proof that the second alternative is against the Scriptures. On the whole, the Calvinistic efforts in this direction, ignoring Peter's words altogether, manifestly disregard the Scripture source of this section of the Creed.*)—Another group of objections to the biblical doctrine concerning Christ's

*) Compare Hönecke III, 134.

descent into hell may be summarized as follows: The "prison" is not hell, the abode of the damned, but "Hades," the realm of all the dead; and while the soul of Christ was in Hades, He preached the Gospel to the departed souls for the same purpose as it is preached here on earth, i. e. to give those souls one more opportunity to turn to God and be saved. On examination, this theory proves to be a veritable mare's nest of error, all based upon false presumptions. Tho it is true that Hades, in the profane Greek of paganism, signifies the abode of the dead, including both the Elysium and the Tartaros, this is certainly not the sense in which the New Testament adopted the word. All passages in which it is used by New Testament writers distinctly refer to the abode of the condemned, the state of everlasting torment and despair, inhabited by spirits of malevolence against God and his kingdom*). A comparison of 2. Pt. 2, 4 with Jude 6 serves as further evidence in the case; for the state of the evil angels there described certainly marks them as being in prison. That Jesus preached the Gospel to the lost souls *as Gospel*, i. e. as a Word powerful to save them that hear it, is a gratuitous assumption. The word *κηρυσσειν* does not in itself mean "to preach the Gospel," but is the technical term for the function of a herald making proclamation. Tho it is obvious that Jesus, under circumstances, proclaimed those truths which are saving Gospel *for men on earth*, it does not follow that these truths

*) The word Hades is used only by Matthew, Luke, and John (Revelation). It occurs nine times, as follows: Mt. 11, 23. 16, 18. Lk. 10, 15. 16, 23. Acts 2, 27. 31. Rev. 1, 18. 6, 8. 20, 13. 14. As to the understanding of Mt. 11, 23 and Lk. 10, 15, the opposition of heaven and Hades is decisive; the extremes of happiness and of despair are contrasted. In Lk. 16, 23, the Lord's teaching concerning Hades is too plain to leave room for honest doubt. In Mt. 16, 18, Hades, again by force of contrast, denotes the spiritual powers of darkness whom Paul characterizes in Eph. 6, 11f. Even the symbolical language of Revelation does not yield gracefully to the behest of the biased interpreter. Death and Hades named conjointly in Rev. 1, 18. 5, 8. 20, 13f. *might* denote the same place, state of existence, or persons, if they were not clearly differentiated in 6, 8, and if 20, 14 did not say that *all* Hades was cast into the lake of fire. The two passages remaining, Acts 2, 27. 31, are identical for our present purpose. Peter quotes from Ps. 16, 10 as part of his argument. It would lead us too far afield here if we were to extend our investigations to the meaning of the Hebrew word *sheol*, which the LXX persistently render with Hades. Suffice it to say that *sheol*, even granting that it may here and there signify the abode, or state, of the dead in general, is also quite distinctly used as the *terminus technicus* for hell, the realm of the damned (e. gr. Ps. 9, 7. 28, 1. 30, 3. 9. 31, 17. 49, 12-15. 55, 15, etc.). Hence the quotation in Acts 2 may, without straining the possibilities, be understood as containing the twofold statement of the Messiah that his soul would not perish under the torments of hell on the cross, and that his body would not see corruption.

were such Gospel for the lost souls. Indeed, just these truths will be a source of everlasting torment for the inhabitants of hell thruout eternity. Nor is there the least warrant in the Scriptures to assume that men will be given, or ever were given, an opportunity to hear the Gospel and to be saved by accepting it, *after death*. Our Lord stamps all such expectations as ungodly (Lk. 16, 26.31).—To escape the real significance of Peter's words, certain interpreters boldly apply the knife to them. Some say that it was not Christ Himself who preached, but Noah in his stead. Others cut out the vivification of Christ, fancying that the Apostle speaks of the *pre-existent* Christ who preached in the days of Noah. To top off this process of mutilation, others (e. gr. *Spitta*) supplied the information, that Peter refers to the event, otherwise unknown, when the pre-existent Christ came to pronounce judgment upon the *fallen angels* whose crime is supposed to be alluded to in Gen. 6, 2!*)

3. The Resurrection.—This event took place as an *act of the God-Man*, who, on the third day after his death, *rose from the tomb with a glorified body*, victorious over all his foes.

—As was mentioned above, the term *resurrection*, used in a *wider* sense, includes the *quickening* of Christ's body in the tomb (resuscitation proper; *vitae restitutio*; (ζωοποιῆσις; cf. 1. Pt. 3, 18); but in its *proper* sense it denotes the fact that He rose from the tomb alive. Our older teachers distinguish: *Subjectum quod* is the entire person of the God-Man (Hb. 13, 20. Acts 2, 24. Rev. 1, 5); *subj. quo remotum*, his whole human nature; *subj. quo proximum*, his body which had fallen a prey to death. We express the truth adequately by saying that the God-Man rose from the dead according to his human nature. The *efficient cause* is *God*, i. e. the *Holy Trinity* (Acts 2, 24.3, 15.4, 10.5, 30.10, 40.13, 30. Rom. 4, 24.8, 11. Eph. 1, 20. Hb. 13. 20); but this includes the God-Man Himself, who had the power to take back his life, not only according to his divine, but also *according to his human nature*, by virtue of the *communicatio idiomatum* (John 2, 19, 10, 17f. Rom. 1, 4. 1. Pt. 3, 18. coll. Col. 2, 9).—The *Socinians* naturally are in antithesis here, denying that Christ resurrected Himself by his own power, since they reject the doctrine of his divinity. *Calvinists* do not deny the self-resuscitation, but ascribe the act to the Logos alone—as they must do after denying the *comm. id.***)

—*What* was it that rose from the tomb (*materia resurrectionis*)? The same body in substance and integrity, which had suffered the death on the cross, re-united to the soul, integrally the same as that which had de-

*) A splendid discussion of the whole subject is found in *Pieper*, II, p. 374-379.

**) Compare quotations Hönecke III, 138f.

parted from it before, but endowed with new qualities.*) Christ Himself took special pains to prove the *identity* of his resurrection body to his disciples (Lk. 24, 37-43. John 20, 17.20.27); He had also promised nothing less than this at the beginning of his public career (John 2, 19). These revelations effected an unshakable conviction in the Apostles (cf. Acts 10, 41). But it was a *glorified* body, as Paul says (Phil. 3, 21) assuring us that therein lies the promise of our own glorification in the body (comp. 1. Cor. 15, 40-49). The disciples had proof that this change meant absolute *independence of time and space*, Christ appearing and disappearing at will, and under any circumstances. This is also a reason why the resurrection itself had no eye-witnesses; the tomb was empty when the angel rolled back the stone (Mt. 28, 2.6). That He ate and drank before his disciples does not show his continued need of food; his body no longer required nourishment, yea, it could not any longer be nourished by earthly food. But his disciples needed just this ocular proof of his identity, and so it was given them.**)

—The *time* of Christ's resurrection was *the third day* after the *passio magna* and his death (Mt. 12, 40.16, 21.17, 23.20, 19. coll. Mrk. 8, 31). The phrase "after three days" (μετα τρεις ημερας) is interpreted by the h. Spirit as signifying "on the third day" (τη τριτη ημερα). Following the Jewish custom, the day of death is counted as the first, the day of resurrection as the third day. We do not know the precise *hour* in which Christ rose from the tomb, but are informed that the event had taken place when the sun rose (Mrk. 16, 2. John 20, 1).

The *certainty* of Christ's resurrection is as unassailable as that of any other historical fact, without exception. In face of the frank and sober testimony of those who saw, heard, and touched Christ after the resurrection, it is the height of *unreason* and a clear indication of *biased prejudice* to suggest either that Christ had not been truly, but only apparently dead; or, that the resurrection story is a *myth*, which originated from a report based upon the *hallucinations* of hysterical women. The sacred record brands the latter assumption as a vagary by assuring us that certain disciples, disbelieving the women, took all necessary steps to substantiate that report, and finally became convinced of its truth by the actual vision of the Lord. It should also be noted that the truth of the resurrection of Christ is the only satisfactory explanation of the fact that the Church of Jesus Christ was established in the world of those days,

*) Quenstedt: Idem substantia et numero corpus, quod crucis mortem sustinuerat cum eadem numero anima, quae antea ab illo discesserat, redunitum, sed novis qualitatibus vestitum.

**) Quenstedt: Non fecit ex necessitate, sed libera voluntate; non ad corporis proprii alimonium, qua illud non indigebat nec eandem admittebat, sed ad fidei discipulorum confirmationem.

and continues to this day, under the most adverse circumstances that could be imagined. Christ reigns, a living power, in the midst of his enemies (Ps. 110, 2).

—The *purpose* of this resurrection is manifold. (1) As a phase of Christ's exaltation, it was the *natural consequence* of his obediential suffering unto death (Phil. 2, 9. Hb. 2, 9). (2) It was *not possible* that He should be holden of death; thus the resurrection is the *supreme proof of his divinity* (Rom. 1, 4). (3) Christ repeatedly refers to it as the ultimate proof of his *Messiahship* (Mt. 12, 39f. 16, 4. Lk. 24, 26, 46). (4) Thus it became the unshakable witness of the *justification of all mankind*. Since He who offered his life in vicarious atonement for our sin, was raised from death, his work was thereby declared to be accomplished. "He was raised for our justification" (Rom. 4, 25). For this reason, Christ's resurrection is the *fundament of all Christian faith*, and its denial is a total rejection of the Gospel (1. Cor. 15, 17ff. Acts 2, 36). (5) It follows that *spiritual* life, renewal, and sanctification have their source in the life of the risen Christ (Rom. 6, 4. 2. Cor. 5, 15. Eph. 2, 5f. Col. 3, 1). (6) Finally, we here have the assurance of salvation for soul and body (Rom. 5, 10. John 14, 19. 1. Cor. 15).—*Note* that the resurrection was not part of the *meritorious* work of Christ. The redemption had been perfectly accomplished on the cross ("it is finished," John 19, 30; "He died unto sin once," Rom. 6, 10), and the resurrection stamped God's *seal* upon it.

—All *heresies* in regard to this vital fact of our Christian faith may be grouped in *two classes*. The *first* embraces all errors by which the *possibility, necessity, and reality* of the resurrection of Christ are *denied*. *Rationalism* of all shades here finds its definite stumbling block and discloses its real nature by the argument that, since miracles are impossible, the supreme miracle of the resurrection never took place. Nor do rationalists admit its necessity in any way. This amounts to a virtual rejection of the Christian faith *in toto*, as Paul declares.*) The *second* group embraces all errors in regard to *single features* of the resurrection.

*) As specimen products of *pantheistic* rationalism the following quotations are instructive. *Rothe* says: "His (Christ's) departure from this life is immediately and simultaneously his (spiritual) exaltation and his entrance upon the cosmic form of divine existence, his exaltation into heaven" (*sein Ableben ist unmittelbar zugleich seine (geistige) Erhöhung und sein Eintritt in das kosmische Sein Gottes selbst, seine Erhöhung in den Himmel*). *Schleiermacher* explains: "Hence belief in these facts (resurrection, ascension, sitting at the right hand) is not independent, as belonging to the original elements of faith in Christ, so that we could not accept Him as our Redeemer, or recognize the existence of God in Him, if we did not know that He had arisen . . . ; rather we shall accept this merely because it is thus written . . . so that faith in these doctrines immediately and originally belongs to the doctrine *de Scriptura*, rather than to the doctrine of Christ's person" (Dogmatik 2,952).

Thus *Calvinists* by necessity deny that the human nature of Christ participated effectively in its own resurrection, and that the glorified body of Christ was immediately independent of time and space. They declare unanimously that Christ did not leave the tomb until the stone was removed, and explain his appearance in the midst of his disciples as an entrance effected by natural means*). *Photinians* denied that Christ still has real flesh and blood after his exaltation into heaven—virtually a denial of the resurrection itself**).

4. The *ascension* of Christ took place forty days after his resurrection. The God-Man, after his human nature, actually ascended from Mt. Olivet, rising to the clouds with a real, gradual motion, and then disappeared (Mrk. 16, 19 Lk. 24, 51. Acts 1, 9.11). In many passages of Scripture the ascension is *directly associated* with his *sitting at the right hand of God*, thus giving it the character of a *transitional* event (Acts 2, 33f. 3, 21. Eph. 1, 20.4, 10. (Ps. 68, 19). Hb. 4, 14.7, 26.).†) In the terminology of our fathers this association of phases is denominated *acsensio late dicta*, ascension in the wider sense of the word.‡) Because of this, Lutheran teachers insist that the ascension was not necessary as tho the human nature of Christ could not have reached its domicile in heaven otherwise, but took place only *for the benefit of the disciples* who had to be disabused, for all time, of the lingering hope that Jesus would immediately

*) Thus *Petrus Martyr*: Forte cessaverunt januae, forte Christus per fenestram aut tectum ingressus est. Compare *Zwingli's* opinion, Luther XX, 1344 §294.

**) Compare Hönecke III, 140-142.

†) In the German Bible, the full meaning of Hb. 4, 14 (διελθυστα) is not brought out. The same is true of the A. V., while the R. V. renders correctly: "*passed thru* the heavens." In Acts 3, 21, the English versions, both Authorized and the Revisions, likewise differ from the German interpretation. "Whom the heavens must receive", is the opposite of Luther's rendering, "who must occupy the heavens." The Greek text (ον δει ουρανον δεξασθαι) admits either translation, provided that δεχεσθαι may mean both *recipere* and *occupare*, which, however, is denied by those who demand that *ουρανον* be considered as subject. It is not necessary to insist upon the correctness of Luther's translation in the interest of safeguarding the doctrine that Christ's human nature is omnipresent by virtue of the exaltation; in Eph. 4, 10 (υπερανω παντων των ουρανων) and 4, 14 (*vide supra*) we have ample evidence that Acts 3, 21 cannot mean to assert that the human nature of Christ is *spatially confined* in heaven. The passage should be understood as declaring that Christ, being exalted into heaven, in consequence of divine predestination (δει), and having thus withdrawn his visible presence, will re-appear in due season.

‡) Scriptura quandoque de Christi ascensione tam late loquitur, ut utrumque articulum fidei, nempe ascensionem in coelos ejusque scopum et consequens, scilicet sessionem ad dextram Patris, una ascensionis voce indicet. *Quenstedt*. Compare FC 679, 26.

establish a visible kingdom on earth. Like the eating and drinking after the resurrection, the visible ascension was needed for the education of the disciples.*) Incidentally, it must be maintained that the power to ascend resided in the human nature of Christ, by virtue of the hypostatic union, as He Himself declares (John 20, 17. cf. 3, 13). In this respect his ascension differed essentially from that of Enoch and Elijah.—It has not pleased the h. Ghost to indicate *where* Christ passed the forty days intervening between his resurrection and the ascension. In view of this total lack of information it would be *idle speculation* to venture any statement beyond the known fact that He existed in glorification of body and soul.—The *heaven* which the Scriptures name as the *terminus ad quem* of the ascension is certainly not the *sidercal* heaven which the astronomer explores; but neither it is, properly speaking, the heaven *inhabited by saints and angels*. From Eph. 1, 20f. 4, 10. Hb. 4, 14 we learn that the word here denotes the *state of ineffable glory* upon which Christ entered when He sat down at the right hand of God. This eliminates the concept of space entirely. The heaven of the ascension is not a circumscribed locality in which Christ's human nature is supposed to be contained and confined.

—The antithesis here follows the same lines as in regard to the resurrection. Those who deny the latter have no reason for an ascension. Thus *Rationalists* list the biblical account of the ascension as a *myth*, some even venture to call it a *deception* suggested by the Lord Himself. Many modern Theologians have little use for this event in Christ's life. *Schleiermacher* considers the story as of no importance for the Christian faith (Gl. Lehre, vol. 2, §99, p. 92). *Frank* appraises it as a tale invented to dress up the bare fact that Jesus finally disappeared altogether (Syst. Gl. Gew. II, p. 220). *Weiss* opines that there was no need of such a special miraculous act to accomplish the entrance of the risen Christ to heaven. *Calvinists*, being forced to adopt a materialistic conception of heaven by the exigencies of their false theory concerning the human nature of Christ, declare that the ascension was a *necessary* act without which the human nature of Christ could not have been raised to the right hand of God, there to occupy a circumscribed seat.*) *Papists* believe that it was one purpose of the ascension to give Christ an opportunity for the deliverance of the souls awaiting Him in the *limbus patrum*, by carrying them from Hades with Him to heaven.

5. *Sitting at the Right Hand of God*.—The promise of Ps. 110, 1f, that the Messiah should sit at the right hand of Jehovah, was fulfilled in Christ,

*) *Quenstedt*: Ut comestio et palpatio intra quadraginta dies facta est κατ' οικονομίαν, ita et hic localis et visibilis motus per eandem factus est. Non enim dubitandum quin ex agilitatis dono, corporibus glorificatis proprio, potuisset Christus se in momento oculis discipulorum subducere. Comp. Hönecke III, 143.

*) Compare FC 672, 119.

as the New Testament declares abundantly (Mt. 26, 64, paral. Mrk. 16, 19. Rom. 8, 34. Eph. 1, 20. Col. 3, 1. Hb. 1, 3,8, 1,10, 12,12, 2. 1. Pt. 3, 22. Rev. 3, 21). Assembling all the elements of information contained in these and similar passages, the Lutheran Church declares this *Sessio* to be the supreme event of Christ's exaltation, by which Christ's human nature was placed on the throne of divine majesty, honor, and glory, to exercise forever infinite power and dominion, as an omnipresent Lord of all.*) It should be noted at the outset that this phase of the exaltation is not merely a state of *existence*, but of omnipotent and paramount *activity*.

—The unwarrantable misrepresentations concerning this feature of the exaltation which form part of the *Calvinistic* system, make it necessary to determine the significance of the biblical term of "right hand of God." Since God is spirit (John 4, 24), and a spirit has not flesh and bones (Lk. 24, 39), the right hand of God must not be conceived as being equivalent to an *organ* corresponding to a *human* hand and placed in a definite spatial position relative to other "parts" of the divine essence. As in all other instances where God is described in anthropomorphic terms, we here recognize a *metaphor*, and must look for the point of comparison. A reference to Eph. 1, 23,4, 10 will at once show that the right hand of God is *not a circumscribed locality*, since Paul emphasizes precisely this that by ascending to heaven and sitting on the right hand of God, Christ in his human nature was finally and forever *set free from all limitations of time and space*, and freedom from these limitations is nothing less than divine omnipresence. *Gerhard* very pertinently calls to mind, that God, who is not confined to any space nor excluded from any place, is said to dwell on high, to be in heaven, to look down from heaven upon the children of men; yet no one would or could therefrom conclude that God ruled only in a certain part of heaven. He adds that the h. Spirit Himself explains the highness of God and of God's right hand not as a *spatial* elevation, but as the ineffable exaltedness of his glory and majesty.**) Again, we note the significance of the fact that the Scrip-

*) *Qunstedt*: *Sessio Christi ad dextram Patris est summus exaltationis gradus*, seu actus quo ipse post ascensionem in coelum secundum humanam naturam in thronum majestatis divinae collocatus, *habitat* in plenitudine honoris, gloriae et majestatis et *plene exerit* suam infinitam potestatem, et per eam praesentissime et potentissime super omnia in coelo et terra dominatur, in nominis sui gloriam et ecclesiae afflictiae solatium et salutem. Compare other quotations of similar import in Hönecke III, 146f.

**) De ipso Deo, nullo loco incluso a nullo loco excluso, dicitur quod in altis habitat, quod sit in coelo, quod e coelis respiciat super filios hominum, neque tamen quispiam inde colligit vel colligere potest quod tantum in certo coeli loco dominetur. Altitudinem illam Dei et dextrae Dei Spiritus s. non loci sublimitate, sed gloriae et majestatis coelestis inenarrabili celsitudine definit. (Quoted BW III, 98).

tures nowhere refer to a *left* hand of God, which is additional, if superfluous, evidence that the "right hand of God" is a metaphor in which the point of comparison is not spatial position, but strength and power (*a brachio dextro, qui robore praepollet, metaphora desumpta*). Compare Exod. 15, 6-12. Ps. 20, 6, 63, 8, 77, 10. Acts 2, 33, 5, 31, etc. Hence the right hand of God is not only called *δεξια της μεγαλοσυνης* (Hb. 1, 3, 8, 1), i. e. the right hand which is God's majesty, but it is even proper to speak of right hands of God (Mt. 26, 64. Lk. 22, 69. Acts 7, 31), the plural serving to bring out the point of comparison as stated above. Nor need the reference to Acts 7, 31 trouble us, tho Calvinists consider it good evidence against our understanding of this doctrine; for, as Gerhard remarks, if the body of Christ were confined in heaven, far above the stars, Stephen could certainly not have discerned Him with the naked eye. Christ became visible to the dying martyr *because* He is omnipresent!—Note, however, that Exod. 15, 6-12. Ps. 20, 6. Acts 2, 33, 5, 31 and many other passages speak of the right hand of God in the *absolute* sense in which it denotes the infinite divine power as a joint attribute of the three persons of the Trinity, whereas we are directly told that Christ sat on the right hand of the *Father* (Rom. 8, 31-34. Hb. 1, 1-8). Otherwise He would be seated, not only on the right hand of the h. Ghost, but of Himself, since He is the Logos. This fact is recognized in all three oecumenical Creeds, as also in the ancient words of the *Gloria* (*qui sedes ad dextram Patris*), and in the Augustana (Art. III, 4).*)

—To sit at the right hand of God is a privilege accorded to the *human nature* of the God-Man. While his person is *subjectum quod*, the human nature is *subj. quo*. Otherwise it could not be said that God *made* Jesus both Lord and Christ (Acts 2, 36), nor that God *gave* Him (*εχαριτωσεν*) the worshipful name above all names (Phil. 2, 9), nor that the same Jesus who died and was raised from the dead, is at the right hand of God (Rom. 8, 34. comp. Acts 2, 33, 5, 31), nor that the son of *Man* was to sit at the right hand of power (Mt. 26, 64. Mrk. 14, 62. Lk. 22, 69). Our fathers also observe pointedly that the passive verbs *καθεσθαι, καθεζεσθαι* can apply only to the human nature, which alone could be raised to a higher state of perfection.

—To invalidate this overwhelming proof of the exaltation of Christ's human nature to divine majesty, Calvinists insist that the Session belong to the *apotelesms* in which both natures participate according to the char-

*) Compare Luther's hymn, "Erhalt uns, HErr, bei deinem Wort":
Die Jesum Christum, deinen Sohn,
Wollen stürzen von *Deinem* Thron. (Wisconsin Hymn Book,
No. 233, v. 1).

Here also read FC 667, 95. 680, 20. *Luther* XX, 742 §22-24. 802 §94-100. 807 §108f.

acter of each*). This would mean that the human nature of Christ even now in its exaltation to the right hand of God, does not actually participate in the divine world government since it lacks the necessary endowment of omnipotence, omniscience, and omnipresence. They refuse to see that thus it would not be the *whole* Christ who is with us all the days, etc. Nor does it avail for their purposes to argue that, if sitting at the right hand of God implies participation in God's dominion for the human nature of Christ, it would follow that both natures are sitting at the right hand of God. The Scriptures do not *identify* reigning and the Session, but declare, that the human nature of Christ, being exalted to the right hand of God, *thereby* becomes a participant, in full extent, of the universal dominion which is the prerogative of the Logos from eternity.**)

—The *eternal duration* of this Session is declared in Hb. 10, 12. Dan. 7, 14.21.

—Aside from the fact that this exaltation of Christ was decreed from eternity as a natural sequence of his exinanition (δω Phil. 2, 9), and thus in itself accomplished a purpose of God, we learn that this great divine plan included a number of other *purposes*, to be attained in due course during the New Testament dispensation, and to be fully accomplished on the "Last Day." To enumerate: (1) Christ will overcome and vanquish all his enemies (Ps. 110, 1), who are, at the same time, the enemies of his Church. For his people, the final deliverance will be the abolishing of death (1. Cor. 15, 25f). (2) Christ will ultimately be confessed as Lord by all men and spirits (Phil. 2, 9-11***), with joy by those who enter into his salvation, with enforced conviction by those who suffer

*) To quote *Hodge*: "It is most unreasonable and preposterous for us to endeavor to make intelligible to our feeble understanding how the divine and human in the person of our Lord coöperate in full accordance with the nature of each. In the case of our own voluntary exercises, we know that the attributes of the mind are not transferred to the body; much less are those of the body transferred to the mind. In like manner we know (?) that the attributes of Christ's divine nature are not transferred to his human nature nor those of his humanity to his divinity" (II, 637).

**) Compare Hönecke III, 149.

***) There is a difference of opinion as to this part of the statement in Phil. 2, 9-11. Many Lutheran interpreters feel certain that Paul refers only to the members of Christ's Church. But the view expressed above is not incompatible with the text, and is certainly in harmony with Ps. 110, 1. The enemies laid at Christ's foot stool are not crushed out of existence, but continue to exist, to think and feel. Against their will, perhaps, but bowing to the irresistible truth forced upon them, they will acknowledge the supremacy of Jesus, the true Savior of sinners, whom the condemned children of men have rejected in final unbelief. In the hereafter, all denial that Jesus is Christ, the Son of God, will cease, tho the acknowledgment does not imply hope of salvation for the lost souls.

damnation.) (3) Christ is ever present to his Church on earth, and governs it by his spiritual kingdom. All the forces of its life flow from its Head (Eph. 1, 22f), who also constantly provides persons properly endowed for the ministry of upbuilding the Church (Eph. 4, 10f), and embraces her as his Bride with his efficient love (Eph. 5, 23, 30). His care and protection extends to every believer individually (Ps. 2, 12), and thus He rules in the midst of his enemies whose supreme efforts cannot avail against the Church (Ps. 110, 2. Mt. 16, 18). (4) We are also assured that Jesus Christ, being at the right hand of God, maketh intercession for us (Hb. 7, 25. Rom. 8, 34).—All these functions will be more fully discussed in the chapter *de officio Christi*.

—The most amazing vagary of error on this important point of Gospel doctrine seems to be that of the *Socinians*, some of whom think that, to sit at the right hand of God, means to have a higher place of honor than God, while others reverse the biblical thought, believing that the term too signifies, “to have God at the right hand,” or, “to have a merciful God.” As they deny the omnipresence of God (an error found also among *Seventh Day Adventists*), their helpless ignorance in regard to our present subject is not astonishing. Similarly, it was quite in line with the pantheistic trend of *Weigelians* and *Valentinians* to imagine that the Session began with the incarnation of Christ. Among *Romanists*, we here meet the same variableness of opinion which pervades their whole theology as far as it is not defined by the Pope *ex cathedra*. Yet it may be assumed that *Bellarmin's* views are fairly representative in this as in other cases. He explains that the right hand of God signifies created heavenly bliss; that the Session is given to Christ's human nature; that the human nature, however, is thus seated, not *in itself* but *in supposito*, i. e. inasmuch as it is united to the divine nature. He compares it to the purple robe seated on the king's throne because the king is wearing it—and he does not even notice that the personal union of the natures of Christ has changed into mere *parastatic* connection under his hands! Other *Romanists* guess that to sit at the right hand of God is an honor *next* to that of God, while yet others claim to see that the honors so bestowed is even higher than that of the Father. The most important and dangerous antithesis, however, is that of *Calvinism* and the *Reformed sects* generally, who agree in declaring that the right hand of God is a circumscribed locality in heaven where the human nature of Christ abides till the Last Day; that the glory thus received by Him, is created and not divine; that a twofold Session should be recognized, one from eternity and infinite, proper to the Logos, the other finite, given to the human nature.*)

6. *The Return to Judgment* (*reditus ad iudicium*) is not an additional degree of exaltation, tho it is so considered by *Calvinists*, consistently with

*) Compare FC 549f, 113-20. Quotation in Hönecke III, 150. Günther §58.

their error as to the Session. No *new* glory is to be added to the human nature of Christ on that day, but that glory which was given to Him in the exaltation, and which now is revealed in the Word to faith alone, will be exhibited *visibly* to all mankind. While this act of the exalted Lord may be classed as a *phase* of his exaltation in sermons and in catechetical instruction without serious danger of misunderstanding, it should always be remembered that Christ will perform it in the exercise of his *kingly* office. Dogmatically, the proper place for its consideration is in the section treating of the *last things* (*eschatology, de extremis*). For present purposes it suffices to refer to Mt. 16, 27.25, 31. 1. Cor. 1, 7.4, 5. 1. Tim. 6, 14-16. 2. Tim. 4, 1. Tit. 2, 13.

3. The Office of Christ.

(*De Officio Christi.*)

§24. **GENERAL SURVEY.**—Since the incarnation of the Son of God had the *definite purpose* of saving sinful men ¹⁾, as is indicated by his very names ²⁾, it follows that his *office* may, in general terms, be described as the salvation of the world ³⁾.

1) Gal. 4, 4f. God sent forth his Son . . . to redeem them that were under the Law.

Lk. 19, 10. The Son of Man is come to seek and save that which was lost.

1. Tim. 1, 15. This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners.

2) Mt. 1, 21. Thou shalt call his name Jesus, for He shall save his people from their sins.

Lk. 1, 31. Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus.

Lk. 2, 21. His name was called Jesus, which was so named of the angel before He was conceived in the womb.

Acts 2, 21. Whosoever shall call upon the name of the Lord shall be saved. (Rom. 10, 13).

Acts 8, 12. They believed Philip preaching the good tidings concerning . . . the name of Jesus Christ.

Acts 9, 15. (Saul) is a chosen vessel unto me to bear my name before the gentiles, and kings, and children of Israel.

Acts 10, 43. Thru his name, whoever believeth in Him shall receive remission of sins.

2. Thess. 1, 12. That the name of the Lord Jesus Christ may be glorified in you.

1. John 2, 12. Your sins are forgiven you for his name's sake.

Dan. 9, 24, 26. Seventy weeks are determined upon thy people and upon thy holy city . . . to anoint the most Holy. . . And after threescore and two weeks shall Messiah be cut off.

Ps. 2, 2. The kings of the earth set themselves, and the rulers take counsel together against the Lord, and against his Anointed.

John 1, 20. He confessed and denied not; but confessed, I am not the Christ.

John 4, 29. 42. Come, see a man which hath told me all things that ever I did; is not this the Christ? . . . We have heard Him ourselves and know that this is indeed the Christ, the Savior of the world.

Acts 2, 36. God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

Acts 4, 27. Of a truth, against Thy holy child Jesus, whom Thou hast anointed, both Herod and . . . were gathered together.

Acts 10, 38. God anointed Jesus of Nazareth with the Holy Ghost and with power.

Hb. 1, 9. God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows.

3) Lk. 2, 11. Unto you is born this day in the city of David a Savior, which is Christ the Lord.

Acts 13, 23. Of this man's seed hath God, according to his promise, raised unto Israel a Savior, Jesus.

Phil. 3, 20. Our conversation (citizenship) is in heaven, from whence also we look for the Savior, the Lord Jesus Christ.

Rom. 13, 11. Salvation is nearer than when we believed.

1. Thess. 5, 9. God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ.

2. Tim. 2, 10. That they may adorn the doctrine of God our Savior in all things.

1. Pt. 1, 5. Ye are kept by the power of God thru faith unto salvation.

Hb. 9, 28. Unto them that look for Him, shall He appear the second time without sin unto salvation.

Acts 13, 26. To you is the word of this salvation sent.

1. Tim. 2, 5. There is one God, and one Mediator between God and men, the man Jesus Christ.

Hb. 8, 6. He is the Mediator of a better covenant.

Hb. 9, 15. He is the Mediator of the New Testament.

Hb. 12, 24. Jesus, the Mediator of the new covenant.

Hb. 7, 22. Jesus was made a surety of a better Testament.

NOTES:

1. In this connection the term *office* (*munus*) is not used merely in the sense of *mission*, but as a comprehensive designation of those *functions* which the Savior *actually exercised, and even now exercises* in his exaltation. In no way and at no moment was Jesus a Savior *by title* alone, but from the first instance of his incarnation He never ceased from his appointed task.

2. Of this, the very *names* by which the Logos *ενορκος* is known to us, are significant. *Jesus* was his *personal* name, chosen by God Himself, and given to Him when He was circumcised (Mt. 1, 21. Lk. 1, 31, 2, 21). The Hebrew word *jeshuah* (contracted from *jehoshuah*) signifies *help, salvation*, and is predicated of God Himself ("He is my salvation," Ps. 62, 2). During the Old Testament period this name was frequently given to children by pious parents, in testimony of their faith in the promised deliverance (comp. the German name *Gotthilf*). It was borne by Joshuah, the successor of Moses; compare also Col. 4, 11, and the interesting variant reading in Mt. 27, 16 ("called Jesus Barabbas"). In its proper and full sense it belongs to *Jesus of Nazareth alone*, because He actually effected salvation from sin (Acts 4, 12: No other name under heaven given among men whereby we must be saved; Hb. 7, 25: He is able to save to the uttermost; i. e. completely, perfectly). Thus it is possible to use this name directly as denoting *salvation itself* (Acts 2, 21. Rom. 10, 13. Acts 8, 12, 9, 15, 27f. 10, 43. 2. Thess. 11, 12. 1. John 2, 12).—*Christ*, i. e. the *Anointed One*, is the Greek word for the Hebrew *mashiach*, the promised *Messiah*, as in Lk. 2, 26, 9, 20. But the prophecies in Dan. 9, 24, 26. Ps. 2, 2 had taught the Jews to consider the Messiah as the *Savior* and thus we find the name used in John 1, 20, 4, 29. Acts 2, 36. Finally, the article disappears, and in the apostolic letters especially Christ has become altogether a *personal* name of Jesus.*) To Him the designation applies with supreme propriety; for He was anointed with the divine Spirit in a manner and in a measure entirely unique (John 3, 33. Acts 4, 27, 10, 38. Hb. 1, 9 coll. Ps. 45, 7), and in his sermon at Nazareth (Lk. 4, 18ff) He Himself declares that in this fact one of the prophecies of Isaiah was fulfilled. The anointment, declared to be a *gift* of God, was the endowment of his *human nature with divine prerogatives in the incarnation***); for tho God is declared to have been anointed in Ps. 45, 7, this is plainly a statement belonging to the first *genus commun. idiomatum*, in which the attributes and experiences of either nature are ascribed to the whole person. There is no room for the *Calvinistic* idea that He was anointed in *both* natures, since the Logos surely needed no such endowment, and could not receive it. In *one and the same act* the Father anointed the human nature of

*) In John 4, 42, the preferable reading *omits* this name.

**) Η θείας χρις της ανθρωποτης

Christ with the h. Spirit, and the Logos anointed it with the oil of divinity and the plenitude of his own Spirit*). Quite properly our Lutheran fathers explained that, as *prophets*, *kings*, and *priests* were anointed among the people of God in the Old Testament, so Christ is declared to have been anointed because of his threefold office**).

3. The character of Christ's official work is further denoted by the title of *Savior*, which is his by supreme right (Lk. 2, 11. John 4, 42. Acts 13, 23. Phil. 3, 20). Hence his achievement is called *salvation* (Rom. 13, 11. 1. Thess. 5, 9. 2. Tim. 2, 10. Hb. 9, 28. 1. Pt. 1, 5), and the proclamation of it, the *Word of Salvation* (Acts 13, 26)†).—Where the terms *Mediator* (μεσιτης; 1. Tim. 2, 5. Hb. 8, 6. 9, 15. 12, 24) and *Surety* (εγγυος; Hb. 7, 22) are applied to Jesus they plainly connote his saving work. As Mediator He stands between God and man, with the purpose of restoring the communion which had been entirely broken off by sin. As Surety, He is the guarantor of the New Testament of grace and mercy.†)

4. As was shown in the discussion of the third *genus commun. idiom*: (*genus apotelesmaticum*, §16), both natures of Christ participate in all his mediatorial work, each nature contributing toward the result according to its character (*quod suum est*). Our fathers lay particular stress upon this fact because of the misrepresentations resulting from the Calvinistic point of view. Thus *Quenstedt* explains that the *subjectum vel principium quod* of the mediatorial office is the *entire Christ* (*totus Christus*), while the *princ. quo* is *all of Christ* (*totum Christi*), i. e. it is not his divine nature alone, nor his human nature alone, but *both acting conjointly* (*cum communicatione alterius*); and while the participation of each nature is *distinctive*, yet neither in any case acts *by itself* (*non confuse, sed distinctim, et salvis manentibus utriusque proprietatibus, nec tamen seorsim*). In this manner alone can we give full value to the participation of the divine nature in all the official work of Jesus during the period of exinanition, as also to the full participation of his human nature in the exercise of his kingly functions after exaltation.

*) *Gerhard*: Est una eademque actio qua Pater Christum secundum humanam naturam unxit Spiritu sancto, et qua Christum carnem suam oleo deitatis et proprii Spiritus plenitudine unxit.

**) Read quotations from *Hoffmann* and *Calov* in *Höneck* III, 179.

†) In passing we note that the German terms *Heil*, *Heiland*, and *Seligkeit* do not express the meaning of σωτηρ and σωτηρια with the same exactness as the English expressions.

‡) Tho the writer of Hebrews certainly chose this term for its particular meaning as given above, and not as a mere synonym for μεσιτης, it is nevertheless probable that the latter word suggested the term εγγυος, as both *Suidas* and *Hesychios* assure us that μεσεγγυος was used as an alternative for μεσιτης (cf. *Cremer-Kögel*, s. v.).

5. According to the purpose of the incarnation, the mediatorial work of Jesus *began with his conception and birth*, and included *every act and experience* of his whole life on earth. No word, act, or experience of Jesus is recorded in the Gospels which was not in some way part of his office. This understanding insures, among other things, a proper valuation of his *circumcision* and *baptism*. Being sinless, He needed neither of these sacraments for the Gospel assurance which they carry. Being the Son of God, He was not by nature subject to these divine ordinances. Since He was born *for us*, He did not first begin his vicarious work on the day of circumcision, nor did He only then become under the Law. Since from birth the fulness of the Godhead dwelt in Him bodily, baptism could not, and did not, bring Him additional spiritual endowments. On the other hand, it is readily seen, that He who had subjected Himself to the Law at birth *in our stead*, complied with the ordinance of circumcision in fulfilment of the Law, and thereby exhibited, for the first time, the fact of his redemptory purpose (Lk. 2, 21. Gal. 4, 4f. cf. Rom. 2, 25. Mt. 5, 17-19). As to his baptism, his own words assure us that He recognized it as part of the "righteousness" which He had come to fulfill, just as it was John's official duty to administer the sacrament to Him who came to him to be baptized (Mt. 3, 15). At the same time, it is quite true that in Christ's baptism God *presented* Him to all men as the Savior whom He had sent (Mt. 3, 17., Mrk. 1, 11), with the special purpose of giving final directness to the testimony of the Baptist (John 1, 31-36).

6. It is to be expected that *errors* concerning the office of Christ are as many and as various as the errors concerning his person; for these two sections of Christology are so inseparably interwoven that any departure from biblical truth in the one will necessitate a corresponding error in the other. Having touched upon the *Calvinistic* error above (note 4), we here add a reminder of that horrible dogma that the work of Christ was neither intended nor accomplished *for all mankind*, but had in view the redemption and salvation of the elect *alone**). The *Seventh Day Adventists* arrive at a similar result by separating Christ's death from the atonement; while they preach that Christ died for all men, they restrict the atonement to those who make themselves worthy of it by repentance.**) This sect, therefore, belongs to the large group of those who hold that the sinner *can* and *must* participate in his salvation. This is *Pelagianism* in its varying shades and degrees, which has very thoroly infected all *modern theology*. Its grossest development is found in the official dogmas

*) The Synod of Dort declares that "God determined that Christ should *efficiently* redeem all those, and *those only*, who are elected to salvation from eternity and are given to Him by the Father" (chap. II, 8).

**) See quotations from "Atonement" and "Sanctuary" in *Guenther*, §59f.

of the *Roman* and the *Greek* churches (see *Guenther*, §52, a. b.). *Quakers* teach that salvation is not accomplished before the Christ *for us* has become the Christ *in us* (*Guenther* §51, d). The *Salvation Army* practically denies the biblical doctrine of the atonement by maintaining that the sufferings of Christ merely show the fatal evil of sin and the importance of the Law; Christ made it *possible* for God to forgive those who repent and turn from their sins to Him (Doctr. & Discipl., p. 23.25). By adding *Anna Lee* to the Godhead as a *fourth* person, *Shakers* not only deny the efficacy of Christ's work, but have virtually renounced the fundamentals of the Christian faith (cf. *Guenther* §18).—Those who deny the divinity of Christ, know nothing of salvation as the Scriptures offer it, and therefore deny both its *necessity* and its *reality*. *Socinians* say that Christ saves us by *showing the way* how we may be reconciled to God by turning to Him. *Unitarians* recognize no greater benefit bestowed by Christ than that He *proclaimed the conditions* by complying with which we may be freed from sin; they pointedly deny the imputation of our sins to Christ and the *vicarious* character of his work. *Spiritists* opine that man is saved by being tested satisfactorily thru affliction. *Christian Science* has no need of Jesus as a Savior; in its system, Jesus is valued only as one who, thru suffering, has given us an example demonstrating the power of truth and love, not of God, but as inherent in human nature. (Compare quotations in *Guenther* §51. g-i).—In the opinion of *Kant*, the philosopher, Jesus merely *realized* the conception of a humanity which is acceptable to God, an ideal to which other men approach in greater or lesser degree. His idea has been adopted by a number of later philosophers, who make bold to describe a Christianity *without a Christ*! *Pantheistic* philosophers cannot rise beyond the idea that Christ has demonstrated in his person the *at-one-ment of God and man*, which really means a development of the divine nature which is imminent in every human being. Thus *Schleiermacher* acclaim Jesus as the *highest product of humanity*, there being no need of an objective redemption for sinners. *Dorner* and *Rothe* demonstrate that Jesus, beginning his existence as man, *gradually became God* and ceased to be man, and that He demonstrated *this* to be the way of salvation for men generally.—Further particulars concerning all these errors will be presented below when redemption, reconciliation, and atonement are to be studied in detail.

§25. THE THREEFOLD OFFICE.—Describing Christ as the Savior, the Scriptures refer to Him as a *Prophet*, a *High Priest*, and a *King*. This justifies the accepted form of teaching a *threefold office of Christ* (*triplex munus Christi*).

Deut. 18, 18. I will raise up a Prophet from among their brethren, like unto thee.

Lk. 13, 33. It cannot be that a prophet perish out of Jerusalem.

Ps. 110, 4. Thou art a Priest forever after the order of Melchizedek.

Hb. 4, 14. We have a great High Priest that is passed thru the heavens, Jesus, the Son of God.

Ps. 2, 6. I have set my King upon my holy hill of Zion.

Mt. 21, 5. Tell the Daughter of Zion, Behold, thy King cometh unto thee!

NOTES:

1. The Scripture texts here referred to are to be discussed more fully, together with others of similar import, in their proper connection below. It is not necessary to show in detail that all other titles given to our Lord merely emphasize certain aspects of the functions indicated by the three chief titles which are now under consideration.

2. The distinction of a *threefold* office is *ecclesiastical* and came into general use by degrees. Some of our older teachers prefer to speak of *two* offices of Christ, considering the prophetic function as part of his priestly office.*) *Gerhard* favors this view in his *Loci Theologici*, but demonstrates the propriety of the other form of teaching by arguing, (1) From the *grouping of Scripture passages*; as many as are the groups into which the official titles of Christ may be arranged, so many parts of his office are justly enumerated. (2) From *our needs*. On account of ignorance consequent upon sin, we need a Teacher, or Prophet; on account of our sins and their punishment, we need a Priest who reconciles us to God, makes satisfaction for us, and intercedes before the judgment seat of God; on account of the inherent weakness of our will we stand in need of a King, to lead and defend us. (3) From the number of *benefits* derived from Christ's work: He performed the work of a *Priest* by expiating the guilt of our sins, covering the filth of our iniquities, and obtaining the blessing of God for us; the work of a *Prophet* by promulgating the counsel of God concerning our redemption and salvation; the work of a *King* by applying to us the gift of redemption and salvation efficaciously, governing us with the sceptre of his Word, controlling our enemies, and finally bringing us into his heavenly kingdom.

A. The Prophetic Office of Christ.

(*De Munere Christi Prophetico.*)

§26. **DECLARED A PROPHET.**—In the Old Testament, the prophetic function is clearly ascribed to the promised Messiah ¹⁾. In the New Testament, Jesus Christ is definitely declared to be this promised Prophet ²⁾, and is exhibited as exercising all prerogatives of this office ³⁾.

*) Read quotations in Hönecke III, 177. As pertains to *Gerhard*, comp. BW III, 103.

- 1) Deut. 18, 15, 18f. The Lord thy God will raise up unto thee a Prophet from the midst of thee, from thy brethren, like unto me; unto Him ye shall hearken . . . I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and He shall speak unto them all that I shall command Him.
- Is. 42, 1-3. Behold my Servant, whom I uphold; mine elect in whom my soul delighteth. I have put my Spirit upon Him; He shall bring forth judgment to the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. The bruised reed shall He not break, and the smoking flax shall He not quench; He shall bring forth judgment in truth.
- Is. 50, 4, 10. The Lord God hath given me the tongue of the learned that I should know how to speak a word in season unto him that is weary; He wakeneth morning by morning, He wakeneth mine ear to hear as the learned . . . Who is among you that feareth the Lord, that obeyeth the voice of his Servant?
- Is. 55, 4f. Behold, I have given Him for a witness to the peoples, a leader and commander to the peoples. Behold, Thou shalt call a nation thou knowest not, and nations that knew thee not shall run unto thee, because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee.
- Is. 61, 1f. The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; He hath sent me to bind up the broken hearted, to proclaim liberty unto the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn.
- Is. 63, 1. Who is He that cometh from Edom, with dyed garments from Bozra? this that is glorious in his apparel, traveling in the greatness of his strength? I, that speak in righteousness, mighty to save.
- Zech. 6, 12. Behold the man whose name is The Branch; and He shall grow up out of his place, and He shall build the temple of the Lord.
- Ezek. 34, 23. I will set up one Shepherd over them, and He shall feed them, even my shepherd David; He shall feed them, and He shall be their Shepherd.
- 2) Acts 3, 18, 22-24. Those things which God before had showed by the mouth of all his prophets, that Christ should suffer, He hath so fulfilled. . . For Moses truly said unto the fathers, A prophet shall the Lord God raise up unto you of your brethren, like unto me; Him shall ye hear in all things whatsoever He shall say unto you. And it shall come to pass that every soul which shall not hear that Prophet, shall be destroyed from among the people.
- Lk. 7, 16. They glorified God, saying, A great Prophet is arisen among us and God hath visited his people.

John 4, 19. The woman saith unto Him, Sir, I perceive that Thou art a prophet.

John 6, 14. Those men when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world.

John 7, 40. Many of the people, when they heard this saying, said, Of a truth, this is the Prophet.

Mt. 21, 11. The multitude said, This is Jesus, the Prophet of Nazareth, of Galilee.

Lk. 24, 19. Jesus of Nazareth was a prophet, mighty in deed and word before God and all the people.

1. Pt. 2, 25. Ye were as sheep going astray, but are now returned to the Shepherd and Bishop of your soul.

Hb. 1, 2. In these last days, God hath spoken unto us by his Son.

Hb. 2, 3. 12. How shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard Him. . . I will declare Thy name unto my brethren, in the midst of the Church (congregation) will I sing praise unto Thee.

Mt. 23, 8. Be not ye called rabbi, for one is your Master (teacher), even Christ.

John 7, 16f. My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself.

John 12, 49f. I have not spoken of myself; but the Father which sent me, He gave me a commandment what I should say, and what I should speak. And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father hath said unto me, so I speak.

John 17, 8. 14. 26. I have given unto them the words which Thou gavest me. . . I have given them Thy Word. . . I have declared unto them Thy name, and will declare it.

John 18, 37. To this end was I born, and for this cause came I into the world, that I should bear witness unto the Truth. Every one that is of the Truth, heareth my voice.

³⁾ Mt. 4, 17. From that time Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand.

Lk. 4, 15. Jesus taught in their synagogues, being glorified of all.

John 1, 18. No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him.

Mt. 8, 16. They brought unto Him many that were possessed with devils; and He cast out the spirits with his word, and healed all that were sick.

Lk. 24, 19. (As above).

John 3, 2. Nicodemus came to Jesus by night and said unto Him, Rabbi, we know that Thou art a Teacher come from God; for no man can do these miracles that Thou doest, except God be with Him.

John 7, 31. Many of the people believed on Him and said, When Christ cometh, will He do more miracles than these which this man hath done?

John 9, 17. They say unto the blind man again, What sayest thou of Him that He hath opened thine eyes? And he said, He is a prophet.

John 10, 25, 28. The works that I do in my Father's name, they bear witness of me. . . I give unto (my sheep) eternal life, and they shall never perish, neither shall any man pluck them out of my hand.

John 12, 37. But tho He had done so many miracles before them, yet they believed not on Him.

Lk. 19, 43f. Mt. 24. (The prophecies of Christ over Jerusalem, and concerning the end of the world.)

NOTES:

1. Even the Mosaic prophecy (Deut. 18, 15.18f) is explicit as to this function of the future Messiah, announcing His appointment by God, describing his endowment and sphere of activity, and declaring his paramount authority. The Servant of Jehovah, whose advent Isaiah foretells with such a wealth of detail, appears as a prophet of Jews and Gentiles, fully endowed to proclaim the revelation of God with authority and effect (Is. 42, 1-3.50, 4.10. 55, 4f. 61, 1f. 63, 1). The feeding of the flock ascribed to the Messiah by Ezekiel (34, 23), and the building of the temple, i. e. the Church, foretold of Him by Zechariah and others, are likewise descriptions of his prophetic activity.

2. In the New Testament, we have most emphatic and complete testimony to the fact that Jesus performed the functions of a prophet with unparalleled power thruout the period of his public life. On numerous occasions, his disciples as well as other persons, both individuals and large gatherings, gave voice to their conviction that He was the Prophet promised thru Moses (Lk. 7, 16. John 4, 19.6, 14.7, 40. Mt. 21, 11. Lk. 24, 19), and after Pentecost, the Apostles assured the Jewish people most emphatically that this conviction was altogether true (Acts 3, 18.22-24). In this sense, Peter calls Him the Shepherd and Bishop of our souls (1. Pt. 2, 23), and the author of Hebrews declares that all prophecy culminated in the preaching of the Son of God (1, 2), who spoke the great salvation (2, 3) in fulfilment of a promise given in the 22nd Psalm (2, 12. Ps. 22, 22.25). Add to this the many passages in which Christ claimed supreme prophetic authority. In his first sermon at Nazareth (Lk. 4, 16-21) He declared that the marvelous prophecy of Is. 61, 1 found its fulfilment in Him. Friend and foe alike heard it from his lips that his

doctrine was that of the Father who had sent Him to bear witness of the Truth (John 7, 16f.12, 49f. 18, 37). His disciples were told to look upon Him alone as Rabbi, or Teacher (Mt. 23, 8.10), and when his earthly career was drawing to a close, He gave an account of his ministry to his Father, claiming to have accomplished faithfully the work of prophecy assigned to Him (John 17, 8.14.26). As a prophet, He *preached* (Mt. 4, 17. Lk. 4, 15. John 1, 18), performed *miracles* (Mt. 8, 16. Lk. 24, 19. John 3, 2.7, 31.9, 17f. 30ff. 10, 25.38.12, 37), and *foretold* the future (Mt. 24. Lk. 19, 43ff, etc., etc.).

3. The fact of Christ's prophetic mission and work was never called into question seriously by anyone claiming affiliation with the Christian Church; indeed, it is the one function still ascribed to Him by those who deny both his priestly and his kingly prerogatives. The story of Christ's life as presented by the Evangelists is the story of a prophet. The only error, therefore, that should be recorded here, is the refusal of all *rationalists* to admit that this prophetic work of Christ was foretold in the Old Testament. In this, they merely apply their general premise that prophecy, being miraculous, is therefore impossible.

§27. CHRIST A PROPHET FROM HIS BIRTH.—

While all other true prophets of God were called to their office at some period of their adult life, the prophetic office of Christ, being an integral feature of the Messiaship, *began with his birth*, in the same real manner as his priestly and kingly offices. Therefore his human nature was fully endowed with prophetic prerogatives in the *incarnation*, and not at some later moment of his life.

Col. 1, 19. It pleased the Father that in Him all fulness should dwell.

Col. 2, 3, 9. In Christ are hid all the treasures of wisdom and knowledge. . . In Him dwelleth all the fulness of the Godhead bodily.

John 1, 4f. 9. 14. In Him was life, and the life was the Light of men. . . That was the true Light which lighteth every man that cometh into the world. . . And the Word was made flesh, and dwelt among us . . . full of grace and truth.

John 3, 34. He whom God hath sent, speaketh the words of God; for God giveth not the Spirit by measure.

Lk. 2, 32. A Light to lighten the Gentiles.

NOTES:

1. While we are here discussing the work of the *incarnate* Logos (Λ. *ενοσρκος*), our study would be incomplete without some reference to the *prophetic activity of the Son of God in the Old Testament*. The significant statement of Peter that the "Spirit of Christ" testified in the

prophets of old (1. Pt. 1, 11) is sufficient warrant for assuming that, as all things were *created* thru the Logos (John 1, 3. Col. 1, 16), so also the Logos was that person of the Trinity thru whom the divine revelation in the Word was communicated to mankind. Luther and other teachers of our Church found exceeding delight in the thought that the very first Gospel (Gen. 3, 15) was most probably conveyed to Adam by the Logos personally, and that the Son of God Himself spoke to the patriarchs.*) Nor is *Mentzer's* suggestion without value that, since the sacrifice of Jesus was truly retro-active (Acts 15, 11. Hb. 13, 8. Rev. 13, 8), the same must be true of his prophetic office. To be sure, prophecy, inasmuch as it is a divine act, belongs to the *opera ad extra* in which all three persons of the Trinity participate. Yet thruout the Old Testament there runs a thread of suggestion that that Logos acted as the spokesman of the Godhead, so to say, whenever some special announcement was to be made to pious men. We encounter this intimation in all those passages which record the appearance of the "*Angel of Jehovah*" (*mal'ach jahve*). Scholars still differ as to the interpretation of some statements in which this name occurs; but there is no good reason to doubt that in the great majority of cases the Angel of Jahve is an *uncreated* messenger of God, i. e. God Himself, or, the Logos, the Son of God. Aside from such texts as 1. Sam. 29, 9. 2. Sam. 14, 17, where certain qualities of angels are ascribed to men in flattery, and Hag. 1, 13. Mal. 2, 7, where prophet and priest are designated as (human) messengers of God, we have other texts in which the Angel of the Lord is undoubtedly described as God. For example, compare Gen. 16, 10. 13, where this angel lays claim to divine authority and is recognized as God by Hagar; Gen. 18, 1. 9. 13, where the visit is clearly signalized as a visit of Jahve, and one of the visitors is directly designated by that name. See also Gen. 21, 17ff. 22, 11-18. 28, 11ff (comp. with 31, 11), Exod. 3, 2. 6. (comp. with 13, 21). As specially instructive, note Zech. 1, 9. 12-14. 3, 1. 4, where God and the Angel of Jahve are distinguished, while yet the Angel is described as divine; only the persons of the Godhead can be differentiated and yet identified as one being in this manner. Note also the boundless increase of comfort to be derived from Ps. 34, 7, if the reader understands the Angel of the Lord to be the Logos, the God of salvation Himself! It has been pointed out that only the earliest records contain these references to the *angelus increatus*. This is not quite true, if our understanding of the quotations from Zechariah prevails. But even admitting the truth of the assertion, its argumentative force disappears as soon as we remember that the number of true prophets given to the children of Israel increased wonderfully in the subsequent periods and that in this manner the need of special theophanies of the kind vouchsafed to Abraham and Moses was eliminated. It is also worthy of note that the New Testa-

*) Read *Luther* II, 780 §143. 793 §167.

ment, being the divine record of the *Logos incarnatus*, contains no reference to the uncreated Angel of the Lord. The term disappears with the revelation of the Son of God in the flesh.*)

2. The gospel story records that Jesus began the exercise of his prophetic function when He was about 30 years of age (Lk. 2, 23). This, however, does not imply that He only then began to be The Prophet. The statement announces the beginning of his *public* ministry which, by divine dispensation, had been delayed until then. Note the analogy that the sacrifice of his life likewise did not culminate in his death until the appointed time came. As He was our High Priest from his birth, so He likewise was the Prophet from the beginning of his earthly life. Remembering the dogmatic distinction between possession and exercise (*κτησις* and *χρησις*), we may say that Christ had the power and authority of a prophet at all times, but did not exercise this prerogative until the predestined day arrived. Inasmuch as He was the Son of God, He needed no special endowment for this function; in his human nature, however, He was anointed as our Prophet in the moment of incarnation. *By virtue of the hypostatic union*, which was established by his conception, his human nature received the anointment of the Spirit without measure (cf. Col. 1, 19, 2, 3, 9. John 1, 4f. 9.14.3, 34, comp. 1. Cor. 1, 30). Moreover, it may well be argued from that remarkable visit of the boy Jesus in the temple (Lk. 2, 46-49) that He did not fail to exercise his prophetic prerogative as occasion offered, and in a manner appropriate to the circumstances; how else could his parents have noted increase of wisdom in Him? Nevertheless it is true that He did nothing which might have caused Him to be recognized as a Prophet with a special message to all the people until after his baptism by John.

3. It is quite improper to conclude from Mt. 3, 16. John 1, 32 that Christ was first endowed with the h. Spirit at his baptism, and that this ceremony made Him The Prophet. His own words (Mt. 3, 15) show that He received baptism in conscious performance of his priestly office ("it behoves us" means: it is our official duty). As all the Messianic functions belong together as an integral whole, the fact that He came to baptism as our High Priest, is proof sufficient that He was also Prophet in the fulness of spiritual endowment before that ceremony took place. The Baptist makes this assurance doubly sure by declaring that the visible descent of the h. Spirit took place for the information of Christ's forerun-

*) Hengstenberg's discussion of this subject in his *Christologie des A. T.*, vol. I, p. 219ff is still worth careful study. For a brief presentation of the contrary view cf. B. Pick (Lutheran!) in the article on Angels, *Schaff-Herzog*, l. c. vol. 1, p. 175f; note the characteristic assertion that the New Testament revelation "makes it impossible (!) to find in the O. T. a knowledge of the threefold character (!) of God"!

ner who from that day was able to proclaim Jesus as the Promised One. Speaking of John 3, 34, *Ad. Osiander* offers the keen argument that the giving of the Spirit coincided with the sending, but that the sending, which took place *at the incarnation* (cf. v. 17 and similar statements) is the authorization for the speaking.*)

4. Modern theologians almost without exception assume that Christ was anointed for his Messiahship at his baptism.**) This necessarily implies that Jesus was not actively and in the full sense our Savior from his birth, and is in direct contradiction to the Christmas message of the angel (Lk. 2, 11).—The *Socinians*, who deny the divinity of Christ, discovered a profitable employment for Jesus during the forty days of the fast in the wilderness, saying, that He was lifted up to heaven, to receive needful information which He was to impart to us thereafter.***) To give color to this figment they quote John 3, 13, 31. 6, 38, 62. 8, 28. 16, 28 (He that came down from heaven, even the Son of Man which is in heaven. . . . He that cometh from above . . . from heaven, is above all . . . I am come down from heaven . . . ye shall see the Son of Man ascend up where He was before . . . as my Father hath taught me, to speak these things . . . I am come forth from the Father and come into the world; again, I leave the world and go to the Father"). But, if Christ is not true *God* and true man in one person, there is no key whatever to these words. The Socinian solution certainly does not account for the statement that the Son of Man "is in heaven", nor does any one of the statements quoted *combine* the two facts of the presence in heaven and the teaching. We, on the other hand, readily understand that the man Jesus in whom all the fulness of

*) *Observa*, missionem hanc esse *missionem in mundum*, i. e. incarnationem, ut ex v. 17 et parall. probatur; hanc autem ut fundamentum subterni locutioni verborum divinorum.

**) Writes *Bernh. Weiss* (Berlin) on Mt. 3, 16: Wie die Taube sich sanft herablässt wenn sie den Ort gefunden hat, wo ihr Fuss ruhen kann (Gen. 8, 9), so senkt sich der Geist auf den *nezer* aus Davids Stamm (2, 23), auf dem der Geist Jehovahs ruhen soll (Jes. 11, 2), um ihn zu seinem messianischen Berufe *auszurufen*. Denn dass hier tatsächlich als geschehen vorausgesetzt wird, was in der Vision geschaut wird, versteht sich von selbst. Für den Messias verbindet sich eben mit der Wassertaufe sofort die Geistestaufe." ("Meyer's" Kommentar z. N. T. Matthäus. 1893. Comp. *Weiss* on John 1, 33f. l. c. p. 93, foot note.)

***). *Socinus*: Nihil verisimilius et verbis ipsius Christi et hic et alibi magis consentaneum est, quam ipsum Christum, postquam natus est homo et antequam munus sibi a Deo Patre suo demandatum obire inciperet, in coelo, divino consilio et opera, fuisse et aliquandiu ibi commoratum esse, ut illa ipsa a Deo audiret et praesens apud ipsum, ut ipsa Scriptura loquitur, videret, quae mundo mox annuntiaturus et patefacturus ipsius Dei nomine erat (Quoted in Hönecke III, 184; *ibid.* quotation from *Smalcus* to the same effect, and determining the time, as stated above.)

the Godhead dwells, can speak of his person from the view-point of either nature at will.

§28. **PROPHET OF THE GOSPEL.**—The message, of which Jesus Christ is the Prophet, is the *Gospel of salvation* ¹⁾. His teaching of the Law of God is incidental, being called forth by the condition of sinful man, for whom the message of the Law is necessary in preparation for the Gospel before conversion, and as a guide to personal sanctification after conversion ²⁾.

1) Mrk. 1, 14f. After that John was put into prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying: The time is fulfilled and the kingdom of God is at hand; repent ye, and believe the Gospel.

Lk. 7, 22. Jesus answering said unto them, Go your way and tell unto John what ye have seen and heard; how . . . to the poor the Gospel is preached.

Lk. 4, 43. I must preach the kingdom of God to other cities also; for therefore am I sent.

John 1, 17. The Law was given by Moses, but grace and truth came by Jesus Christ.

2) Gal. 3, 24. The Law was our schoolmaster to bring us unto Christ, that we might be justified by faith.

John 5, 45. Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust.

NOTES:

1. The emphasis here is upon the truth that the *specific message* of Jesus as Prophet was, and is, *not the Law, but the Gospel*. It is undeniable that He frequently preached the Law; nor do we assert that there is no need of preaching the Law to sinful man. But we maintain that the distinctive and primary feature of Christ's prophetic function was and now is the promulgation of the Gospel. He is the *creator* of this divine message (John 1, 17: Grace and truth, i. e. the truth concerning God's grace, *came into existence* by Jesus Christ!); for the Gospel is the announcement of the fact that Jesus accomplished the salvation of the world. Again, the whole tenor of the prophecy in Deut. 18, 15.18f requires that the Prophet there promised would have a message differing fundamentally from that of Moses. After the promulgation of the Law on Sinai there was no need of any further revelation in that direction, as we learn from Christ's own attitude, who always referred those who propounded moral questions, to the Mosaic code as the sufficient and ultimate arbiter. After Moses, there was no need of any new revelation concerning the Law. Thus the full significance of the contraposition of Moses and Jesus in John 1, 17 becomes apparent; they differ not only in their persons, but

also in their specific messages. The prophecy of the Old Testament likewise recognized this distinctive character of the prophetic work the future Messiah was to do. Speaking in the person of the Savior, Isaiah (61, 1f) uses many beautiful metaphors, which separately and jointly describe the preaching of the Gospel as to its contents and effects. Having read this passage to the congregation at Nazareth, Jesus publicly declared that He was then in the act of fulfilling it (Lk. 1, 18). In performance of his prophetic task, Jesus summarized the Gospel message in that priceless word of John 3, 16; embodied it in the Sacraments of Baptism and the Eucharist; made his Apostles the authoritative teachers of it to the world; and charged his Church with the duty of spreading the Word of Salvation among all mankind and in all time to come. Thus the Gospel is in every sense the *Word of Jesus Christ* (Mt. 24, 35. John 5, 24; 8, 31. 51. Col. 3, 16.*)

2. Performing his prophetic work personally in the days of his flesh, Christ preached the Word with power, as one having authority, impressing his hearers with the palpable difference between the living, divine power of his message, and the dry traditionalism of the scribes (Mt. 7, 29. Mrk. 1, 22. Lk. 4, 22.32. John 7, 46). Nor was his preaching ineffectual; it convinced men of his mission, and turned their hearts to faith (John 4, 42. 6, 63.68f. 17, 8). Even his enemies bore witness to his prophetic power (John 7, 26.46). For it was not the preaching of a mere man, or of a man endowed with extraordinary capabilities alone; He preached as the very Son of God who spoke the counsels of God as one that participated in them personally (John 1, 18. 6, 46. 7, 17. 8, 38). To speak in the words of our fathers: As in the whole work of Christ, so in his prophetic function each nature contributed its peculiar part, the human nature moreover participating with all the divine prerogatives communicated to it by virtue of the hypostatic union.

3. The relation of Christ's prophetic mission to the Law of God has been widely misunderstood and grievously misrepresented, to the detriment of many souls. The world generally has learned to speak of Christ respectfully as one of the great teachers of mankind; but for them, He ranks at most as one of equal importance with many others, and of all his words only those referring to the Law are accounted as being important. Under the controlling influence of Freemasonry, the daily press habitually speaks of the Golden Rule as the epitome of Christian religion, ignoring the Gospel of Jesus Christ entirely. But this is merely one of many variant forms of antichristian thought, which pervades the theological systems widely accepted to-day. The *Roman* church persists in describing Jesus as a *lawgiver* who augmented the moral code of Moses, which suffices for the requirements of the common Christian, by the addi-

*) Read Luther's comments on Deut. 18, 15. 18. in III, 1524f. 1529.

tion of a certain number of *consilia evangelica*, "evangelical counsels", to be observed by those who aspire to a higher degree of sanctity*). It amounts to the same thing essentially that not only the *Socinians*, but also many Christian sects declare that Christ *perfected* the Mosaic law by giving a new and a fuller meaning to its commandments.**) Against these dangerous misrepresentations of Christ's relation to the Law of God in his prophetic office we set the plain truth of the Scriptures. Because the Law of Moses was widely misinterpreted by the teachers of the people at the time of Jesus, and was likewise falsified by numerous additions, Jesus saw the need of teaching it in its original form, and of disclosing its true spiritual meaning. This is the great purpose of the Sermon on the Mount, but likewise of many other sayings and discourses of Jesus (e. gr. Mt. 22, 23ff. 35ff. 23, 16ff. Mrk. 2, 23-28, 7, 1ff. Lk. 10, 25ff. John 7, 22f, etc.). The *authority* of Christ to restore the original sense of the Law will not be questioned by those who recognize Him as the Son of God, the originator of the Law. But his discourses on the Law, and his briefer references to it always had a definite practical purpose. In some cases, He employed the Law to awaken the consciousness of sin and of unbearable responsibility in the hearts of the unconverted, so that they might become eager to hear the Gospel of Redemption (the Law as pedagogue, Gal. 3, 24). In other cases, He addressed his believers, instructing them how to make proper use of the Law as a guide in their efforts at sanctification.

*) *Bellarmin* explains that there are chiefly three such counsels, namely continence, obedience, and poverty. Note that these are the monastic vows! Compare the canon of the Council of Trent: "If anyone say that Jesus Christ was given to men by God as a Redeemer in whom they should believe, not also as a law-giver whom they should obey, let him be anathema" (Sess. 6. can. 21). A full discussion of this feature of Romanism is out of place here. Its wicked distortion of the Scriptural presentation of Christ's prophetic work is obvious. Moreover, it appears from Deut. 4, 2. 12, 32, that the Mosaic law contains all fundamental principles of morality, to which Christ added nothing; even the "evangelical counsels", being applications of these principles, may readily be paralleled from the Old Testament.—Read *Luther* XIX, 1514. Apol. 273, §15-17. 151 §271.

**) *Socinians* teach that Christ made additions to the first commandment, and that He instituted a new ceremonial law, the Eucharist. The *Arminians* declare that the Gospel (?) teaches nothing more clearly than that Christ is our law-giver. The catechism of the *Methodists* speaks of additions to the Ten Commandments, by which Christ explained and broadened the Law of God; and their discipline assures the reader that to declare Christ effectively it is needful to preach both *his law* and *his gospel*. The doctrine of the Evangelical Association (*Albright Methodists*; *Albrechtsbrueder*) is practically the same. This is a common trait of Reformed theology; even *Presbyterians* exhibit it, inasmuch as they speak of *conditions* to be complied with by those who would enter the kingdom of God.

Thus the Sermon on the Mount was not intended for the use of mankind in general, but for his true disciples, who alone can profit by it. The same is true of such texts as Mt. 17, 24ff. Lk. 14, 12ff.* The only other relation of Christ to the Law was the *priestly* function of fulfilling its demands in our stead (Mt. 5, 17-19. Rom. 10, 4). The saying recorded in John 13, 34 ("a new commandment") presents no difficulty to a person who believes in the Gospel of Redemption, and only to such are these words spoken. As an emphatic declaration of the requirement of true altruism this saying contained nothing new (comp. Mt. 22, 38f); but for his disciples the ancient and universal precept acquires a new appeal from the fact, joyfully recognized by them, that Christ loved them *in order that* they might love one another. His self-sacrificing love for us as the true source of brotherly love among his disciples—this makes the commandment a new one! Unbelievers who refer to this saying of Jesus as an embodiment of his Gospel (!), characteristically disregard its second half, and do not understand the first half. It was not spoken for their use at all!

§29. PROPHET FOR THE WORLD.—According to the intention of God, *all men* are under moral obligation to hear this Prophet and to accept his teachings, so that no religion has a divine right to exist on earth beside the Gospel of Jesus Christ ¹⁾. By his preaching, Christ purposes to *enlighten* and *convert* sinners, and thus to save them ²⁾. Therefore, the Savior *continues* to exercise his prophetic function after his exaltation, employing the Church and its ministers as his ambassadors; but in this period, the prophetic activity of Christ coincides with his kingly function at various points ³⁾.

1) Mt. 17, 5. This is my beloved Son in whom I am well pleased; hear ye Him!

Is. 49, 6. It is a light thing that Thou shouldest be my Servant to raise up the tribes of Jacob and to restore the preserved of Israel; I will also give Thee for a Light unto the Gentiles, that Thou mayest be my salvation unto the end of the earth.

Is. 55, 4f. Behold, I have given Him for a witness to the people, a leader and commander to the people. Behold, thou shalt call a nation thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee.

Is. 60, 3. The Gentiles shall come to thy Light, and kings to the brightness of thy rising.

Hag. 2, 7. I will shake all nations, and the Desire of all nations shall come.

John 8, 12. I am the Light of the world; he that followeth me shall not walk in darkness, but shall have the light of life.

John 10, 16. Other sheep I have which are not of this fold; them also must I bring, and they shall hear my voice, and there shall be one fold and one Shepherd.

Lk. 2, 30-32. Mine eyes have seen Thy salvation, which Thou hast prepared before the face of all people, a Light to lighten the gentiles, and the glory of Thy people Israel.

John 1, 9. That was the true Light which lighteth every man that cometh into the world.

Rom. 10, 12, 17. There is no difference between Jew and Greek; for the same Lord over all is rich unto all that call upon Him. . . . So then faith cometh by hearing, and hearing by the Word of God.

2) Lk. 2, 32. A Light to lighten the Gentiles and the glory of Thy people Israel.

John 1, 9. That was the true Light which lighteth every man that cometh into the world.

John 5, 25. The hour is coming, and now is when the dead shall hear the voice of the Son of God; and they that hear shall live.

John 8, 12, 51. I am the Light of the world. He that followeth me shall not walk in darkness, but shall have the Light of Life. . . . If a man shall keep my saying, he shall never see death.

John 10, 27f. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.

John 17, 6-8. I have manifested Thy name unto the men which Thou gavest me out of the world; Thine they were, and Thou gavest them to me; and they have kept Thy Word. Now they have known that all things whatsoever Thou hast given me, are from Thee. For I have given unto them the words which Thou gavest me; and they have received them and known surely that I came out from Thee, and they have believed that Thou didst send me.

Acts 26, 15-18. I said, Who art Thou, Lord? And He said, I am Jesus whom thou persecutest. But rise and stand upon thy feet; for I have appeared unto thee for this purpose to make thee a minister and a witness both of these things which thou hast seen, and of those things in the which I will appear unto thee, delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan to God, that they may receive forgiveness of sins and an inheritance among them that are sanctified by faith that is in me.

Eph. 1, 13. In whom ye also trusted, having heard the Word of Truth, the Gospel of your salvation; in whom also after that ye believed, ye were sealed with that holy Spirit of promise.

- 3) Mt. 28, 18-20. All power is given unto me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them . . . and teaching them to observe all things whatsoever I commanded you. And, lo, I am with you alway, even unto the end of the world.

Mrk. 16, 15. Go ye into all the world and preach the Gospel to every creature.

John 20, 21f. Peace be unto you! As my Father hath sent me, even so send I you. . . Receive ye the Holy Ghost; whatsoever sins ye remit they shall be remitted unto them; and whosoever sins ye retain, they shall be retained.

Acts 1, 8. Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me . . . unto the uttermost part of the earth.

Is. 52, 6. My people shall know my name; therefore they shall know in that day that I am He that doth speak; behold, it is I.

Lk. 10, 16. He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth Him who sent me.

Eph. 4, 11f. He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ.

1. Cor. 12, 28. God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, help, governments, diversity of tongues.

NOTES:

1. Jesus Christ is the appointed Prophet of all mankind, and was designated as such at the transfiguration (Mt. 17, 5). Tho addressed immediately to the three witnesses of this revelation, the universal bearing of the divine declaration ("Him shall ye hear") was well recognized, even by the prophecy of the Old Testament. The Servant of Jahve was to be the Light of the Gentiles, by preaching the Gospel of salvation efficiently, as the Desire of all nations (Is. 49, 6. 55, 4f. 60, 3. Hag. 2, 7). Being thus instructed, true Israelites were not particularists, who thought that salvation was to be for the Jews alone; in faith they recognized and rejoiced in the universalism of grace, and believed in Christ as the one Prophet of the world (Simeon, Lk. 2, 30-32; John, ch. 1, 9; Paul, Rom. 10, 12.17). Nor did Jesus fail to claim this authority for Himself (John 8, 12. 10, 16, etc.)—This is the main factor in the argument that the Christian faith is the *absolute religion*; i. e. not one among many religions of equal authority, but a religion altogether in a class by itself, because it alone was established by God Himself, thru his Son Jesus Christ. Beside it, no other religion has a divine right to exist among men, tho God in his wisdom permits their errors to be disseminated, and requires that Chris-

tians submit to this arrangement without other interference than by preaching the Gospel (Mt. 13, 24-30).*)

2. The personal work of Jesus as Prophet, in the days of his flesh (state of exinanition) was conducted according to the understanding that it was not then his appointed task to carry the Gospel to Gentiles (Mt. 15, 24); even his disciples were instructed to confine their efforts at missionary practice to the Jews during that period (Mt. 10, 5f). This was not due to nationalistic exclusiveness, but agreed with the general character of the divine dispensation. While God had bound Himself by a distinct promise to send this Prophet to the Jews, no such promise, nor any other one, had been granted to the Gentiles. Hence the Jews very properly recognized the rise of this Prophet as a visitation of God (Lk. 7, 16), and the Apostles found good reason, later on, to emphasize this truth in various ways (Acts 3, 23f. 13, 46. Rom. 1, 16. 9, 4. 11, 11-15). Only after the resurrection did the Prophet open the doors of the world to those who were to carry forth his Gospel.**) At the same time, Jesus never refused to tell his message to Gentiles whenever occasion offered (the Canaanitish woman, Mt. 15, 21-28; the Samaritan woman, John 4.) As to John 12, 20-23, it should be observed that the evangelist does not assert distinctly that Christ complied with the wish of these Greeks; He may have

*) From the Christian point of view, any "science of religion" (*Religionswissenschaft*), or "comparative religion", based on the assumption that all religions contain some element of truth, or that the various religions represent different stages of development (evolution in religion), will necessarily proceed from false premises, and must lead to a misrepresentation of the religion of Jesus Christ because of an utter misconception of its true nature. The Christian faith can receive no light whatever from any other religion, nor can its truth be established by comparison with other faiths. All other "religions", indeed, belong in one class, as human inventions based upon the remnants of man's natural knowledge of God; the Christian religion is unique (*sui generis*) as the only one which is of divine revelation. Any "truth" which does not include the Gospel of Jesus Christ, is not truth, but deception. Compare with this the viewpoint of *modernism*, as expressed by Geo. W. Gilmore (Congregationalist): "The progess of study has already compelled a modification of earlier estimates of other religions and an increasing gentleness in discussing them. The statement can no longer be made without challenge even from Christians (?) that the world outside of Christendom is a 'welter of errors' (Calvin). . . There results, (1) an increasing appreciation of the discovery (?) that religion is one, in different stages of growth (!), and (2) a growing willingness to grant to all religious faiths impartial examination and candid recognition of whatever excellencies they may possess." (Schaff-Herz. *Encycl.* III, p. 191f. s. v. "Comparative Religion.")

**) By way of analogy, compare the baptism of John and the baptism of Jesus. While they do not differ in any essential respect, the mission of John was confined to the Jews, whereas the baptism of Jesus is to be offered to all mankind.

done so, but He certainly did not address to them the words immediately quoted by John, if they were Gentiles, as the remark was intelligible only to persons familiar with the language of the Scriptures. Of this class were the *proselytes* who had joined the Jewish Church, (cf. Acts 2, 11. 8, 27. 17, 4. The centurion, Mt. 8, 8f., Lk. 7, 4f, and the courtier, John 4, 40, most probably were proselytes.)

3. As Jesus is the Prophet of the Gospel, the *purpose* of his prophetic work coincides with the purpose for which the Gospel is given. He preaches in order to bestow his salvation upon sinners, turning their hearts from sin to God, from death to life. In this manner, He *becomes* the Light of the world thru whose effective influence alone sinners can be truly enlightened, and outside of whose influence the darkness of ignorance, sin, and death enshrouds the world (Lk. 2, 32. John 1, 9. 5, 25. 8, 12. 51. 10, 27f. 17, 6-8. Acts 26, 15-18. Eph. 1, 13, etc.).—While it is the divine will that all men should give attentive ears to the saving message of this Prophet, and tho it is most assuredly true that his Gospel is always the power of God unto salvation (Rom. 1, 16), it is not only certain that many hearers of the Gospel resist its saving power, to their eternal loss, but we learn that in certain definite cases the preaching of Christ's Word hardens the hearts of the hearers. Of these cases the Scriptures testify that this resultant hardening, which *per se* cuts off the possibility of conversion, is effected by the saving Gospel, according to God's design (read Mt. 13, 11-15. Lk. 8, 10. John 12, 37-40. Acts 28, 26f). We are sure that such dire results of Gospel preaching are due to the wickedness of sinful hearts, and not to the fact that God has predestinated such men to eternal death. The divine assertion that God does not desire the death of any sinner, leaves no room for the idea that in such cases He does not exert the full power of the Gospel for salvation (conversion), or that He departs in the least from the course demanded by his righteousness. But these very considerations disclose that the statements just referred to set before us one of the unfathomable mysteries of the working of God's will and design (Rom. 11, 33). To refer to the undeniable fact that God often terminates the time of grace thru sudden death, throws no light on the problem; for practically the same mystery prevails here as there. Admitting that we possess no key to this problem, it behoves us to abstain from all attempts to solve it. Any modification of the categorical declarations of Christ and Paul necessarily destroys their obvious intention. Our older teachers only admit the insolubility of the mystery by calling this the *finis accidentalis* of the prophetic work of Christ.

4. The *duration* of the prophetic work of Christ was not limited to the period of his visible sojourn on earth. Whenever and wherever preached, the Gospel is *his* Word, and He is its Prophet. As He aforetime spake

by the mouths of the prophets (Lk. 1, 70. Hb. 1, 1), so He has now charged his *Church* with the *mission* to proclaim his Gospel, in his name, in his power, and with the assurance of his invisible, bodily presence, unto the end of days (Mt. 28, 18-20). In pursuance of this plan, He not only appointed his Apostles to be his inspired witnesses and the authoritative teachers of his Truth for all generations to come (Mrk. 16, 15. John 20, 21f. Acts 1, 8), but He also continues to bless his Church with gifts of persons qualified by their endowment to carry on the work (Eph. 4, 8-12. 1. Cor. 12, 28. Mt. 9, 37f).*) In a peculiar and unique sense, the word of the Apostles is the Word of Christ Himself (Is. 52, 6. Lk. 10, 16. John 13, 20); but the same is true of the preaching of all servants of the Church, as far as they take their message from the recorded Word of Christ.—To indicate that the personal relation of Jesus Christ to the preaching of the Gospel exhibits certain differences of aspect before and after his exaltation, our fathers teach us to say that, whereas Jesus, in the days of his flesh, performed his prophetic work *immediate*, He now exercises this function *mediate*, i. e. thru the agency of his Church, and will continue so to do until the end of world time.

5. In Eph. 4, 8-12, the words of Paul denote that it is the victorious Lord who, in the plenitude of his power, provides persons properly endowed for the public ministry of the Church. As King and Head of the Church, the exalted Christ grants whatever is necessary for its continuance on earth. On this, we base the proper distinction that, whereas the preaching of the Gospel is always an act of Christ as Prophet, the preaching of the Church in general and the sending of special preachers result from the exercise of his *kingly* office. It must be admitted, however, that this distinction is based upon logical reasoning rather than on actual

*) By misapprehension, our older teachers here usually quote Ps. 68, 11 as a pertinent text. The quotation is favored by Luther's translation: Der HErr gibt sein Wort mit grossen Scharen Evangelisten. He, however, overlooks the fact that the Hebrew original speaks of a host of *women* publishing glad tidings. The A. V., on the other hand, omits mention of both women and good tidings: "The Lord gave the word; great was the company of them that published it." While it is certain from the testimony of Paul that v. 18 is a Messianic prophecy (Eph. 4, 8), it does not necessarily follow that the "word" and the "glad tidings" in v. 11 signify the Gospel *as such*. At any rate, the R. V., tho it omits the "glad", gives the better translation: "The Lord giveth the word; the women that publish the tidings, are a great host." The sacred poet undoubtedly visualizes the glad scene when, as the news of a God given victory reaches the city, the host of women becomes its joyful bearer as they set forth to meet the returning warriors.

observation; for as *Baier* has it, we might just as well say that now, since Christ is exalted, his prophetic function seems to coincide with his kingdom of grace.*)

B. The Priestly Office of Christ.

(*De Officio Christi Sacerdotali.*)

§30. **ATTESTED AS A FACT.**—The testimony of the Scriptures concerning the Priestly functions of the Savior is found not only where He is directly designated as our *High Priest* ¹⁾, and is compared with the priests of the Old Testament ²⁾, but also in the appellations of *Mediator*, *Surety*, *Lamb of God* ³⁾, and in the passages describing Him as performing the priestly acts of *sacrifice* and *intercession* ⁴⁾.

¹⁾ Hb. 3, 1. Consider the Apostle and High Priest of our profession, Jesus Christ.

Hb. 4, 14. We have a great High Priest that is passed into the heavens, Jesus, the Son of God.

Hb. 7, 26. Such an High Priest became us who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.

²⁾ Hb. 5, 6. Thou art a priest forever, after the order of Melchisedec.

Hb. 7, 26-28. Such an High Priest became us . . . who needed not daily, as those high priests, to offer up sacrifice for his own sins, then for the people's; for this He did once when He offered up Himself. For the Law maketh men high priests which have infirmity; but the word of the oath, which was since the Law, maketh the Son, who is consecrated forevermore.

³⁾ 1. Tim. 2, 5f. There is one God and one Mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all.

Hb. 8, 6. He is the Mediator of a better covenant, which was established upon better promises.

Hb. 9, 15. He is the Mediator of the New Testament.

Hb. 12, 24. Jesus, the Mediator of the New Covenant.

Job 19, 25. I know that my Redeemer (*goel*) liveth.

*) In statu exaltationis, ubi Christus non amplius coram visibiliter fungitur ministerio docendi, sed per ministros suos docet, officium propheticum cum regno gratiae coincidere videtur. Baieri Comp. P. III. cap. II. sect. III, §5.

- Is. 44, 6. 24. Thus saith the Lord, the King of Israel, and his Redeemer, the Lord of hosts: I am the first, and I am the last, and beside me there is no God. . . Thus saith the Lord thy Redeemer. . . I am the Lord that maketh all things.
- Is. 49, 7. Thus saith the Lord, the Redeemer of Israel, and his Holy One.
- Is. 59, 20. The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord.
- Hos. 13, 14. I will ransom them from the power of the grave; I will redeem them from death; O death, I will be thy plagues! O grave, I will be thy destruction.
- Ps. 103, 3. Who forgiveth all thine iniquities; who healeth all thy diseases.
- John 1, 29. Behold, the Lamb of God, which taketh away the sins of the world.
1. Pt. 1, 18f. Ye were not redeemed with corruptible things, as silver and gold from your vain conversation received by tradition from your fathers, but with the precious blood of Christ, as of a Lamb without blemish and without spot; who verily was foreordained before the foundation of the world, but was manifest in these last times for you.
- Rev. 5, 12. Worthy is the Lamb that was slain, to receive power, and riches, etc.
- Rev. 13, 8. All that dwell upon earth shall worship Him, whose names were not written in the book of life of the Lamb slain from the foundation of the world.
1. Cor. 5, 7. Christ, our passover, is sacrificed for us.
- 4) Eph. 5, 2. Christ . . . hath given Himself for us, a sacrifice and offering to God.
- Hb. 5, 7. In the days of his flesh. . . He offered up prayer and supplications with strong crying and tears.
- Hb. 9, 14. 26. How much more shall the blood of Christ who thru the eternal Spirit offered Himself without spot to God, purge your conscience from dead works, to serve the living God? . . . He hath appeared to put away sin by sacrifice of Himself.
- Hb. 10, 12. This man, after He had offered one sacrifice for sins forever, sat down on the right hand of God.
- Hb. 8, 3. Every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer.
- Hb. 10, 1. 5. 9. The Law, having a shadow of good things to come, and not the very image of things, can never with those sacrifices which they offered year by year, continually make the comers thereunto perfect. . . Wherefore, when He cometh into the world, He saith, Sacrifice and offering Thou wouldest not, but a body Thou hast prepared me. . . By this will we are sanctified, thru the offering of the body of Jesus Christ once for all.

Hb. 7, 24f. This Man, because He continueth ever, hath an unchangeable priesthood.

Rom. 8, 34. Christ . . . maketh intercession for us.

1. John 2, 1. If any man sin, we have an advocate with the Father, Jesus Christ, the Righteous.

(Lev. 16, 21. Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins.

Num. 6, 23-27. On this wise shall ye bless the children of Israel, saying unto them, The Lord bless thee and keep thee, etc.)

NOTES:

1. With the single exception of Ps. 110, 4, the epistle to the Hebrews is the only biblical book in which Christ is styled a priest, and He is called High Priest in Hebrews alone. In fact, the demonstration of the priesthood of Christ and of the functions pertaining to it, is the chief argument of this treatise. Hence it abounds in direct testimony to this office of Christ thruout chs. 3-10. For ampler comparison, 5, 5f. 8, 1-3. 9. 11. 10, 21 should be added to the three passages referred to above; likewise the references to *types* and *prophecies* of the Old Testament in 5, 4-6. 6, 20. 7, 11. 15. 17. 21. 8, 4. 5. 9. 13, etc.

2. A brief examination of the other appellations referred to above will show that they are descriptive of the priestly work of Christ. He is called *Mediator* as being the one who stands between God and mankind, in order to bring about the at-one-ment, and to establish the new covenant of grace (1 Tim. 2, 5f. Hb. 8, 6. 9, 15. 12, 24). Thus He stands before us as a Mediator in a sense quite different from Moses (Gal. 3, 19), who was mediator of the *old* covenant. The Messianic prophecy applies the designation *go-el* to the Savior God (Job. 19, 25 (s. 44, 6. 24. 49, 7. 59, 20.)*) The Go-el was the "next of kin", upon whom devolved diverse duties in alleviating distress and defending the rights of his kinsmen. Truly a fitting metaphor to denote the God-Man who takes care both of the just claims of God and the needs of sinful men! Hos. 13, 14 and Ps. 103, 4 are quoted above in this connection, because they contain the verb of the same root form. — Appropriating the simile introduced by Isaiah (53, 7. cf. Hb. 8, 32f), the New Testament designates Jesus Christ as the *Lamb of God* (John 1, 29. 36. 1 Pt. 1, 19f. Rev. 5, 6. 12. 7, 14. 12, 11. 13, 8, etc.; in all,

*) Neither the English nor the German Bible really *translate* this term, for which, indeed, we have no brief equivalent in either language. The rendering "Redeemer" (*Erloeser*), however, emphasizes the chief aspect of the Go-el very satisfactorily.

29 times.)* Here the reference to the priestly work of the Savior is so obvious that a detailed demonstration seems superfluous.

3. To offer up *sacrifice* was the most important function of the priests in Israel, and if it were only because the work of Christ is designated as a sacrifice (Eph. 5, 2. Hb. 5, 7, 9, 14.26. 10, 12, 14, 1ff), his official character as priest would be established. We also learn that the entire cult of Levitic sacrifices was intended and understood to be a great and continuous representation of the sacrifice to be made for the sins of the world by the future Messiah. They were so many *types* of Him who was to give his life for us (Hb. 8, 5, 9, 9.25f. 10, 1.5.9). This throws a flood of light upon the significance and the *Gospel value* of the Levitic sacrifices. Their administration, indeed, had a *legalistic* aspect. Not only were they enjoined by divine Law, but, being offered in propitiation for sins, they were a constant reminder of the atrocious character of all transgressions and an urgent admonition to true repentance (Hb. 10, 3). But for the believer, their *Gospel* content was of paramount importance. As types of Christ's future sacrifice they foreshadowed his sin offering, and the Levitic purification which they wrought, was recognized as representing the atonement thru which Christ was to reconcile us to God (cf. Lev. 1, 2.3.9.13.17. 2, 1.2.9.12. 6, 13.21. 17, 11. Gen. 9, 21.) At the same time, they were not mere symbols, but, carrying with them the full message of the Gospel, they actually conveyed God's forgiveness of sins. In this way they exhibit a distinctly *sacramental* character and were true means of grace. Their value lay not in slaughtered beasts, nor in the dignity of the priest, nor in the mere performance (*opus operatum*), but in the Gospel promise attached to them.)* That they were never meant to have an intrinsic value of their own is attested by the prophets who denounced the superstition of their efficiency *ex opere operato* most energetically (read e. gr. Is. 1, 11-13. Jer. 6, 30. 14, 12. Amos 5, 22. Micha 6, 6f. Prov. 21, 27). They conveyed salvation to none except those who believed the underlying Gospel promise. This biblical understanding of the purpose of the

*) In 1. Cor. 5, 7, Paul refers to the lamb of the Jewish passover as a type of Christ, because it was slain in sacrifice. This single reference, however, is hardly sufficient to establish the contention that the passover lamb should be considered the source of the metaphor used in the New Testament.

*) In the language of *Quenstedt*: *Finis et usus sacrificiorum duplex est, legalis et evangelicus. Legalis usus erat αναμνησις αμαρτιων* (Hb. 10, 3), ut scilicet homines peccatores de peccatorum gravitate, atrocitate et reatu admoneantur, et sic medium excitandi contritionem erant. . . Usus *evangelicus* erat ut unicum illud propitiatorium sacrificium, in ara crucis aliquando pro nobis immolandum, ostenderent Deoque peccatores poenitentes reconciliarent. . . Vim autem expiatrix habebant *typice*, quatenus nempe corpora quasi *vicaria* et *repraesentativa* erant victimae pro peccatis mundi in temporis plenitudine offerendae.

Levitic cult also disposes effectually of the apparent contradiction between Lev. 17, 11 ("the blood maketh atonement for the soul") and Hb. 10, 4 ("it is impossible that the blood of bulls and goats should take away sins"); in the former case the *type value* of the sacrifice is set forth, in the latter, their intrinsic worthlessness for true propitiation. It should also be added that the entire class of *thank offerings* (meat, drink, incense offerings) had no such typical significance; their name shows that they were not meant to be propitiatory. This character is confined to the *bloody sacrifices*, which kept alive the knowledge that the forfeited life of the sinner had to be ransomed by the vicarious death of a substitute (comp. Lev. 17, 11 with Col. 1, 20. Hb. 9, 10f.22.; also the imposing ritual of the Great Day of Atonement, Lev. 16).*)

4. Being our High Priest, Christ acts as our substitute in *prayer*: He is our *intercessor* (Hb. 7, 24f. Rom. 8, 34) and our *advocate* before God (1 John 2, 1). In all these passages the intercession appears as an immediate accessory to the sacrifice. Both Melchisedec and Aaron were types of Christ in this respect; for the "blessings" of both (Gen. 14, 19. Num. 6, 24-27) is an act of intercession, since the actual blessing is a gift of God. Add to this the prayer of confession prescribed for the high priest to be offered on the Day of Atonement.

§31. THE OBEDIENCE OF CHRIST.—In biblical language, all priestly work of Christ belongs in the category of *obedience* ¹⁾). He came to carry out the divine counsel of salvation according to the will of his Father, and to achieve the desired result, He submitted to the Law, to fulfill it for all men ²⁾), and likewise undertook to die as a sacrifice for their guilt ³⁾).

¹⁾ John 4, 34. My meat is to do the will of Him that sent me, and to finish his work.

John 5, 30. I seek not mine own will, but the will of the Father which hath sent me.

John 6, 38. 57. I came down from heaven, not to do mine own will, but the will of Him that sent me. . . As the living Father hath sent me, and I live by the Father, so he that eateth me shall live by me.

*) With this strictly biblical appreciation of Levitic sacrifices, which takes at full value the words of Christ that the Scriptures of the Old Testament testify of Him, first and last, compare the barren speculations of those in whom evolutionism has destroyed true historical judgment. To this class belong not only the Socinian and Pantheistic modernists, who explicitly deny the divinity and vicarious atonement of Christ, but also many others who claim to accept the Christ of the New Testament, but fail to discover any direct prophecy concerning Him in the Old Testament. For all these, the sacrifices ordained thru Moses do not differ in essential significance from those of any savage tribe.

John 17, 4. I have finished the work which Thou gavest me to do.

Phil. 2, 8. He became obedient unto death.

Rom. 5, 19. As by one man's disobedience the many were made sinners, so by the obedience of one the many shall be made righteous.

Hb. 10, 7, 10. Then said I, Lo, I come, to do Thy will, O God. . . By the which will we are sanctified thru the offering of the body of Jesus Christ once for all.

Ps. 40, 8. I delight to do Thy will, O my God; yea, Thy Law is within my heart.

Is. 50, 5. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.

2) Gal. 4, 4 . . . made under the Law.

Mt. 3, 15. Thus it becometh us to fulfill all righteousness.

Mt. 5, 17. Think not that I am come to destroy the Law and the Prophets; I am not come to destroy, but to fulfill.

John 8, 46. Which of you convinceth me of sin?

1. Pt. 1, 19. Christ, a Lamb without blemish and without spot.

1. Pt. 2, 22. Who did no sin, neither was guile found in his mouth.

2. Cor. 5, 21. He hath made Him to be sin for us who knew no sin, that we might be made righteousness of God in Him.

3) Phil. 2, 8. (As above).

Hb. 10, 10. (As above).

Mt. 26, 39. O my Father, if it be possible, let this cup pass from me; nevertheless not as I will, but as Thou wilt.

John 10, 17f. Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again.

NOTES:

1. According to his own declaration, the whole life of Jesus was consecrated to carry out the will of his Father; in fact, He knew that He glorified the Father by doing his work (John 4, 34. 5, 30. 6, 38. 57. 17, 4). Not a portion of his earthly life was devoted to his great task; He did not live one moment except for this purpose. It controlled his whole existence so perfectly that even his sleeping hours carried the burden. This obedience of Christ is such an outstanding characteristic of his life that Paul uses the word as a comprehensive term, without further explanation, in two of his most elaborate arguments (Rom. 5, 19. Phil 2, 8). Finally, the author of Hebrews declares that the Messiah was foreseen in prophecy as the obedient Servant of Jahve (Hb. 10, 7. Ps. 40, 7-9. Is. 50, 5). Hence the Lutheran confession speaks of this obedience as complete, and as extending from Christ's holy birth even unto death.*)

*) Read FC 611, 4. 614, 22. 622, 56. 58. 641, 7.

2. Christ *submitted to the Law* in order to fulfill it. The clear statement of Gal. 4, 4 (*γενομενος υπο νομον*) requires no comment, except perhaps that Paul implies the temporal coincidences of birth and submission. That Jesus was conscious of this task even as a boy, is apparent from Lk. 2, 49*), where He defends Himself against the accusation implied in Mary's words that He had been forgetful of his duty to his parents. When John would have refused to baptize Him, Jesus reminded the Baptist that they both had a certain "righteousness" to fulfill. His statement in Mt. 5, 17, where "Law and Prophets" denotes the whole Old Testament, He surely refers not only to the fulfillment of all Messianic prophecies, but also as the context shows, to the fulfillment of the Law as a purpose of his coming. He meant the whole Law as written by Moses, including all ceremonial ordinances and civil statutes, and the challenge which He extended to his enemies, to convict Him of a single transgression, if they could, remained unanswered (John 8, 46). Some obvious features of this continuous and perfect compliance with the divine Law were his circumcision, his obedience to his parents, his observance of the Jewish feast days, his submission to the excise laws, etc.

3. The *supreme test and proof* of this obedience of Christ was made when Jesus gave his life, as a propitiatory sacrifice, for the guilt of mankind (Phil. 2, 8. Hb. 10, 10. Mrk. 26, 30). The vicarious and propitiatory character, as well as the completeness and acceptability of this sacrifice will be treated separately and fully below. Here we stress the feature that Jesus did not merely suffer and endure torture and death, but did so in active and conscious obedience.

4. The redemptory and propitiatory character of this obedience, primarily guaranteed by the divine personality of Jesus Christ, rests upon the fact that it was rendered *voluntarily*, not only in the sense of submission to another's will, but in the sense of submission by *free personal choice*. Nothing compelled Christ to submit to this task besides his compassionate love for sinners. As to the sacrifice of his life, He asserts this freedom of choice (John 10, 17f), and demonstrates it by evading the murderous attempts of his enemies until the appointed hour. His submission to the Law, however, was rendered with the same consciousness of freedom. He came *with the purpose* to fulfill (Mt. 5, 17). The contention that Jesus was morally obligated to observe the Law *for Himself* is peculiar to those who lean toward Nestorianism (Calvin; many modern theologians), because they reject the teaching concerning the communication of natures in Christ; and by those with Unitarian or Pantheistic tendencies, because they deny the essential Godhead of Christ. But Jesus,

*) The revisions here make a concession to rationalistic doubt by rendering the words as saying, "I must be in my Father's house." The American Revision, however, restores the Authorized version in the margin: "I must be about my Father's business."

as Son of *Man*, claims to be Lord of the Sabbath (Mt. 12, 8), and therefore of the entire Law, of which the Sabbath ordinance was an integral part. Moreover, since Christ was not mere man, but a man united with the personality of the Logos, his obedience was a *joint* act of both natures, neither of which ever acted independently of the other after his conception. Being the human nature of the Son of God, the human nature of Christ was above the Law. As the Son of God was born a man *for us*, and was subjected to the Law *for us*, so He became the *end* of the Law (Rom. 10, 4) not for Himself, but *for us*.) "For since Christ is not alone man, but God and man in one undivided person, He was as little subject to the Law, because He is Lord of the Law as, in his own person, to suffering and death" (FC 612, 15).

5. To distinguish between *active* and *passive* obedience of Christ is a *dogmatic* expedient, and not an improvement upon the biblical manner of presentation. The distinction is open to the serious misunderstanding that Christ, in his sufferings and death, submitted passively, without that very energetic exercise of his will which the Scripture emphasize precisely for this phase of his redemptory work. Passive obedience may be ascribed even to those who undergo just punishment for their wickedness with extreme reluctance (condemned criminals; the condemned spirits and men in hell); in such cases, passive obedience is a synonym for compulsory obedience (note the *contradictio in adjecto*!). Discussing this matter, our old teachers warn against the use of the legal axiom that "the law obligates either to obedience or to punishment," explaining that this loose expression contrasts acts performed by different persons (since the law requires those who execute its clauses, to inflict punishment), and that, while the first part of the axiom is valid *per se*, the second part becomes active only mediately, i. e. thru the violation of the law. A law does not lose its obligatory character tho no punitive clause be added and no punishment be meted out to its transgressors. Referring to the obedience of Christ, they urge that in his sufferings his love to God and to mankind was put to its supreme test, and thus these sufferings became a very important phase of his active fulfillment of the Law.**) For these reasons,

*) *Quenstedt*: Obedientia Christi non est humanae tantum naturae actio, sed Christi *θεανθρώπου* qui, ut *nobis* natus est et datus (Is. 9, 6), ita et *pro nobis* sub lege factus est (Gal. 4, 4) et est *τελος* (Rom. 10, 4), i. e. impletio legis, *non pro seipso*, sed ad justitiam omni credenti. Compare FC 611, 4. 622, 56. 623, 58.

**) *Mentzer*: Obedientia *activa* est conformitas cum ipsa lege, ac proinde proprie et exquise vocatur obedientia, et per se. *Passiva* autem dici solet obedientia permissio poenae violatori legis inflictæ; quæ si obedientia dicenda sit, vocabitur *εν πλατε* sive ex consequenti. Certe sola et sine concursu obedientiae activæ conformitas non est cum lege, et plerique inviti poenas justissimas perpetiuntur. Quod igitur dici solet: "Lex obligat vel ad obedientiam vel ad

the distinction in question should be avoided; to be of value, a phrase which is not taken from Scripture, must be evidently and unmistakably correct.

§32. CHRIST'S OBEDIENCE VICARIOUS. — The Scriptures declare that the obedience of Christ was vicarious in every respect, inasmuch as He lived his whole life on earth, suffered and died as *a substitute for all men* ¹⁾. This includes fulfilment of the Law in our stead ²⁾, and the sacrifice of his life as a ransom for the guilt of our sins which He took upon Himself ³⁾.

- ¹⁾ 1. Cor. 15, 47f. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly.

Rom. 5, 12-19.

- ²⁾ Mt. 5, 17. I came not to destroy, but to fulfill.

Gal. 4, 4. Made under the Law to redeem them that were under the Law.

Mt. 3, 15. It becometh us to fulfill all righteousness.

Rom. 5, 18f. As, by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience the many were made sinners, so by the obedience of one the many shall be made righteous.

- ³⁾ Eph. 5, 2. Christ hath loved us and hath given Himself for us an offering and a sacrifice to God, for a sweetsmelling savor.

Hb. 9, 14, 25f. 28. Christ . . . thru the eternal Spirit offered Himself without spot to God. . . Nor yet that He should offer Himself often, as the high priest entereth into the holy place every year with blood of others; for then He must often have suffered since the foundation of the world. But now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. . . Christ was once offered to bear the sins of many.

poenam", huc male trahitur, quia (1) ibi distinguitur obedientia contra poenam; (2) et membrum prius intelligitur per se et immediate, posterius mediate, nempe propter violationem. Accurata igitur oppositio non est, et comminatio addita legi ab ipsa lege distinguenda, licet cum ea arcte cohaereat.—*Quenstedt*: Mors Christi est velut *ultima linea*, et *complementum*, *finis et perfectio* totius legis obedientiae, sicut Paulus inquit Phil. 2, 8. Quid quod plane *ἀννатор* sit, activam obedientiam a passiva in hoc merito separare, quia in ipsa Christi morte concurrunt voluntaria illa obedientia et ardentissima dilectio, quarum prior Patrem coelestem, posterior nos homines respicit.

- Hb. 10, 12, 14, 18. This man, after He had offered one sacrifice for sins for ever, sat down on the right hand of God. . . By one offering hath He perfected forever them that are sanctified. . . Where remission of these (sins and iniquities) is, there is no more offering for sins.
- Lk. 22, 19f. This is my body which is given for you. . . This is the New Testament in my blood which is shed for you.
- John 6, 51. The bread that I will give is my flesh which I will give for the life of the world.
- John 10, 15. I lay down my life for the sheep.
- John 11, 50. It is expedient for us that one man should die for the people, and that the whole nation perish not.
- Rom. 5, 6f. When we were yet without strength, in due time Christ died for the ungodly. . . God commendeth his love toward us in that, while we were yet sinners, Christ died for us.
- Rom. 8, 32. God spared not his own Son, but delivered Him up for us all.
2. Cor. 5, 15, 21. He died for all. . . He hath made Him to be sin for us who knew no sin, that we might be made the righteousness of God in Him.
- Gal. 2, 20. The Son of God loved me and gave Himself for me.
- Gal. 3, 13. Christ hath redeemed us from the curse of the Law, being made a curse for us.
1. Pt. 2, 21. Christ suffered for us.
1. Pt. 3, 18. Christ hath once suffered for sins, the just for the unjust.
- (Philem. 13. I would have retained him that in thy stead he might have ministered unto me in the bonds of the Gospel.)
- Hb. 2, 9. We see Jesus . . . that He by the grace of God should taste death for every man.
- Mt. 20, 28. The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many.
1. Tim. 2, 6. He gave Himself a ransom for all.
- Tit. 2, 14. He gave Himself for us that He might redeem us from all iniquity.
- Lk. 2, 38. She spake of Him to all them that looked for redemption in Jerusalem.
- Hb. 9, 12. He entered in once into the holy place, having obtained eternal redemption for us.
- Acts 20, 28. Feed the Church of God which He hath purchased with his own blood.
- Eph. 1, 14. (The Spirit) is the earnest of our inheritance until the redemption of the purchased possession.
1. Pt. 2, 9. Ye are . . . a peculiar people (a people for God's own possession).

Is. 53, 4-6. Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him, and with his stripes we are healed. . . The Lord hath laid on Him the iniquity of us all.

Gal. 1, 4. Jesus Christ gave Himself for our sins that He might deliver us from this present evil world, according to the will of God and our Father.

Rom. 4, 25. He was delivered for our offenses, and was raised again for our justification.

John 10, 18. No man taketh it from me, but I lay it down of myself; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father.

John 17, 19. For their sakes I sanctify myself, that they also might be sanctified thru the truth.

John 5, 17. My Father worketh hitherto, and I work.

John 18, 11. The cup which my Father hath given me, shall I not drink it?

NOTES:

1. This character of Christ's work is of such vital importance that his whole life on earth becomes meaningless without it, or at best of no greater spiritual value than that of any human prophet or martyr. All the *saving power* of his work depends upon the fact that He lived and died *for all mankind*, not in the abstract but very concretely, *as a substitute for every individual sinner*. Tho the term "vicarious" is not used in the Scriptures to describe the nature of Christ's priestly work, it is nevertheless demonstrably the only term which expresses adequately the divine thought underlying the many passages quoted.*) To show this, is the purpose of this paragraph; the *perfection* of the atonement will be discussed in the paragraphs next following.

2. Paul makes general statements concerning the substitution of Christ for mankind in 1. Cor. 15, 47f. Rom. 5, 12-19. In each instance, the first Adam and the second Adam are contrasted. Both alike stand for all men, not merely as representatives, but as *agents acting on behalf of all men*, the result of their acts accruing to all those in whose place they stood, without any personal effort on the part of the latter. While the comparison of the two Adams in 1. Cor. 15 is introduced with special reference to the changes taking place in the bodies of believers at the resurrection, Rom. 5, 12-19 discusses the fundamental proposition. By Adam's offence all men died; by Christ's righteousness life is restored for all men.

*) In German, we use *Stellvertreter*, *Stellvertretung*, *stellvertretend* as terms of the same meaning.

By Adam's disobedience the many were made sinners; by Christ's obedience the (same) many receive righteousness. The entire elaborate argument becomes pointless and unintelligible unless the character of vicariousness is understood to be ascribed to the work of Christ.

3. Since, then, Jesus Christ put Himself in the place of all men, for the purpose of saving them from sin and its consequences, the main phases of his work might readily be deduced from the Scripture statements concerning the relation in which we stand to God by nature. God, being our Creator, exercises his right of demanding *perfect compliance with his Law*, the requirements of which may be summarized in the concept of perfect love to God and to our neighbor. As we could not render this love, Christ, putting Himself in our place, had to supply the deficiency by keeping the Law with flawless observance. Again, by our disobedience to the Law, we had acquired that *guilt* which God, the righteous judge, must visit with the punishment of eternal death (Gen. 2, 17.3, 19. Deut. 27, 26. Gal. 3, 10). Christ, taking our guilt upon Himself, had to offer his life in sacrifice for our lives.*) — It must not be objected that God cannot in justice demand perfect holiness from us, since we are utterly unable to fulfill the Law, and He knows it. Inability does not, in this case, exempt from the *duty of accomplishment*; the axiom, *ultra posse nemo obligatur*, does not apply here. It follows, therefore, that Christ undertaking our salvation, must needs both die for the guilt of our sins and accomplish the fulfilment of the Law which we were unable to render. Read *Luther XII*, 234 §76.79f.—But this indirect demonstration is merely *a posteriori*; we recognize its truth because the Scriptures directly assert the two phases of Christ's work.

4. That Christ, who actually observed the Law with perfect obedience, did so *vicariously*, in our place, is plainly intimated in Gal. 4, 4. Christ was made to be under the Law in the same way as we were by nature under the Law, in order to redeem us—surely by fulfilling the Law in our stead. In Rom. 5, 18f, the argument falls flat unless Paul means to say that, as the sin of Adam was *imputed* to all men, all men are justified by the *imputation* of Christ's righteousness, the only permissible inference being that the righteousness was so imputed because it was achieved for us, in our stead. Furthermore, as sin is violation of the Law, by force of

*) *Quenstedt*: Nostrum quo post lapsum Deo obstricti sumus debitum est *geminum*: (1) Debitum *perfectae obedientiae*, qua Deum et proximum nostrum perfecte . . . amando, primam et secundam tabulam Decalogi exacte observare tenemur . . . et (2) debitum, propter commissum peccatum *sustinendae poenae*. . . *Illo* debito Deo obstricti sumus propter jus ipsius ceu creatoris . . . *hoc* propter justipsius ceu justi iudicis, nostram inobedientiam vindicantis.

contrast righteousness must here mean fulfilment of the Law.*) Therefore, when Jesus told John that He had a righteousness to fulfill (Mt. 3, 15), and when He asserted that He had come to fulfill the Law (Mt. 5, 17), He did not mean to imply that He was in duty bound to fulfill the Law for the sake of his own proper standing with God, but that He rendered obedience as a mission, as a task assumed in the place of others.**)

5. The vicarious nature of Christ's mediatorial work is called into question immediately if it be maintained that Jesus had to fulfill the Law for his own sake, as a duty incumbent upon Him because He was true man. For this assumption does not only clash with Paul's statement that Jesus was *made* under the Law, but it leaves no room for a real vicarious obedience rendered for others. *Calvinists*, tho they recognize the vicariousness of Christ's work, are nevertheless apt to contend that Christ was obliged to keep the Law for Himself, as man, as a son of Adam, as a son of the covenant. *Arminians* simply deny that Christ fulfilled the Law in our stead, and thus *Methodists* and the *Evangelical Association* (Albright Methodists), leaning towards Arminianism, look upon Christ's obedience to the Law merely as an example for us to follow. The influence of *Pantheism* will always work in the same direction, for the Pantheist must necessarily favor the idea that Jesus had to achieve godlikeness by his own efforts.***)—The dangerous nature of this error is obvious. If Christ did not fulfill the Law for us we are still held under its bondage and are required to render perfect obedience as a condition of salvation. This, indeed, is practically the doctrine of all the sects and theologians referred to above—the *synergistic* error! If we hold that the divine and human

*) Note the clever argument of Quenstedt from this text: Apostolus obedientiam explicat per δικαωμα. Ast sola obedientia mortis non est δικαωμα, alias etiam diaboli haberent δικαωμα, quia patiuntur mortem infernalem. Δικαωμα opponitur παραπτωmati. Ut ergo παραπτωμα est ανομια, ita δικαωμα vi oppositionis est εννομια . . . in ipsa ακμη passionis clare conspiciuntur praestantissimae virtutes in lege requisitae, videlicet summus amor Dei et ardentissima erga genus humanum dilectio, humilitas, patientia, obedientia, fiducia etc.

**) As *Quenstedt* has it: Venit Christus ut moralem legem impleret, aut frustra, aut sui, aut nostri causa. Non primum, ut constat; nec secundum, est enim dominus legis (Mt. 12, 8), non solum qua Deus, sed etiam qua homo, et Filius Dei (Gal. 4, 4), Jehova, justitia nostra (Jer. 23, 6), Sanctus ille sanctorum. *Manet ergo tertium.*

***) Thus *Rothe*, who acknowledges a certain vicarious feature in Christ's obedience, nevertheless maintains that it was obligatory for Jesus to keep the Law in order to achieve religious and moral perfection for Himself. *Schleiermacher*, *Frank*, *Hofmann*, *Kahn* deny the vicariousness of Christ's obedience *in toto*; cf. quotations in BW III, 117. 119. Comp. Rohnert, Dogm. p. 287. As to the position of various sectarian bodies on this question comp. Günther, Symb. §49a.

natures are personally united in Christ, so that both natures participate jointly in everyone of his activities, the error here under consideration would immediately involve the absurdity that the Son of God Himself was under obligation to fulfill his Law!*)

6. The vicarious character of Christ's *sufferings and death* is denoted by the designations of *sacrifice* and *offering* applied to it (*θυσια, προσφορα* Eph. 5, 2. Hb. 9, 26.10, 12.5.14.18), the verbs (*θυειν, προσφερειν*) being used in the same sense (1. Cor. 5, 7. Hb. 9, 14.25.28). These terms distinctly refer to the propitiatory sacrifices of the Old Testament, in which the slain animal was always understood to be offered, not merely for the benefit of, but in the place of, the offender, whose sin made him guilty of death. The persons addressed by the New Testament writers could not fail to understand this reference and its proper application.—This great and vital truth is also expressed by means of the prepositions *περι, υπερ, and αντι*, all of which are indiscriminately translated with "for" in our Bibles, both English and German. Of these prepositions, *αντι* most directly expresses the idea of *substitution* (as: a serpent in place of a fish, Lk. 11, 11; an eye in place of an eye, Mt. 5, 8; in place of Herod, his father, Mt. 2, 22). In this sense it is used by Jesus in Mt. 20, 28 (give his life in the place of many; Lk. 10, 45 is parallel passage). It should be noted that this preposition *nowhere* in the New Testament can be understood to signify "for the benefit of," but always indicates that something corresponds to something else (cf. Lk. 1, 20. Kom. 12, 17. Hb. 12, 2.16). The preposition *υπερ* *c. gen.* has a wider significance, and may at times be rendered "for the sake or benefit of" (as: to speak for thyself, Acts 26, 1; a faithful servant for your benefit, Col. 1, 7; my zeal for your sake, 2. Cor. 7, 7). In this sense it is used in reference to Christ's work after his exaltation (as: Jesus entered as a forerunner for our benefit, Hb. 6, 20; He now appears before the face of God for our sake, Hb. 9, 24). But the wider meaning certainly *includes that of vicarious action* which always takes place "for the benefit" of some one. This meaning is obvious in Philem. 13 (minister to me in thy stead), and 2. Cor. 5, 21 (ambassadors in place of Christ . . . admonish in Christ's stead). In view of these examples and of other definite ex-

*) *Quenstedt*: Si Christus nostri loco non praestitit legi perfectam obedientiam, utique nos adhuc sumus sub lege, et obstricti sumus ad perfectam et omnibus numeris absolutam obedientiam illi praestandam, quia absque perfecta legis divinae impletione justitia, quae coram Deo valet et consistit, non habet locum. . . Actiones et passionibus Christi nec possunt nec debent considerari ac si essent tantum humanae naturae actiones et passionibus. *Persona* enim est quae agit et patitur. Si hic homo (Mediator noster) pro seipso debuit legem divinam implere, ergo et hic Deus (*Λογος* inhumanatus) pro seipso debuit implere? Quia actiones et passionibus sunt *totius suppositi* ex duabus naturis constantis.

pressions still to be considered, we are justified in assuming that *υπερ* indicates vicarious substitution wherever it is used in statements on the redemptory work of Jesus (as: one died in the place of all, 2. Cor. 5, 15; He was made a curse in our stead, Gal. 3, 13; Christ died in our place, Rom. 5, 6; also Lk. 22, 19f. John 6, 51. 10, 15. 11, 50. Rom. 8, 32. 1. Cor. 5, 7, var. read. 2. Cor. 5, 21. Gal. 2, 20. 1. Pt. 2, 2. 3, 18). In the applied meaning, *περι* stands for "in reference to, in regard to"; hence it may be used to indicate vicarious substitution, and sometimes alternates with *υπερ* in the manuscripts (as in Gal. 1, 4). In the passages speaking of Christ's redemption, it is most frequently used with *αμαρτια* (1. Pt. 3, 18. 1. John 2, 2. 4, 10). But in 1. Cor. 3, 13, Paul undoubtedly means to say that Christ died "in our stead" (*περι ημων*).—All doubts as to the vicarious character of Christ's obedience unto death is removed by the persistent recurrence of the term *λυτρον* (ransom) and its derivatives *αντιλυτρον*, *λυτροσθαι*, *λυτρωσις*, (Mt. 20, 28. 1. Tim. 2, 6. 1. Pt. 1, 18. Tit. 2, 14. Lk. 2, 38. Hb. 9, 12). Where ransom is paid to God, it must be adequate and entirely in kind; to save a life, a life must be given, not nearly, not partly, but wholly. The righteous God accepted the ransom paid by Christ as of full value; but this could not have been achieved, had not Christ put Himself altogether in the place of each individual sinner, to bring the offering of perfect obedience in the sinner's stead. Moreover, only in this manner could He establish his *right of possession* (*περιποιησις περιποιεσθαι* Acts 20, 28. Eph. 1, 14. 1. Pt. 2, 9); the ransomed ones belong to Him because He purchased them with his blood.

7. How did this substitution of Christ for sinners come to pass? Two factors entered into the transaction. (1) God laid the sins and iniquities of all mankind upon his Son, *imputing* all their wickedness to the Holy One (Is. 53, 9. 2. Cor. 5, 21). (2) This innocent, sinless substitute *assumed* the dreadful burden *consciously* and *willingly* (Is. 53, 4ff. John 10, 18. 17. 19. 5, 17. Gal. 1.4. Rom. 4, 25). The imputation of sin to Christ is the adequate basis of the subsequent imputation of his righteousness to all sinners. The wickedness of human reason is nowhere shown more glaringly than in its challenge of this divine truth, under the plea that it conflicts with the eternal justice of God to exact the price of life itself from an innocent person, to save the real criminal. It would indeed have been unjust to *compel* the Innocent One to undergo the punishment against his will; but as He himself testifies to his complete willingness, with full knowledge of the burden thus assumed, it is caviling presumption to raise the objection referred to. *Volenti non fit injuria*.*)

*) *Quenstedt*: Dist. inter poenae susceptionem voluntariam et impositionem violentam. Si quis *sponte et ultra se offert* ad satisfaciendum pro alio, illi non fit injuria si imponatur poena. . . A violenta supplicii impositione, quae iniqua, ad voluntariam susceptionem, quae judicis aequitatem et susipientis amorem commendat, vitiosa est collectio.

8. While *Calvinists* agree with the Scriptures on the general proposition that Christ suffered and died as a substitute for sinners, they nevertheless are in error inasmuch as they refuse to admit that the persons for whom Christ paid the ransom were all men without exception, their tenet being: Vicarious atonement *for the elect only!*—*Socinianism*, which denies the eternal divinity of Christ and the spiritual death of mankind, recognizes no necessity for vicarious work to save men. It declares that, to all intents and purposes, the sacerdotal work of Christ coincides with his kingly efficacy, and that his painful death, like all other vicissitudes of his earthly life, merely served to *prepare* Him for the priesthood in heaven where He now continuously offers the perfection of his life to God as a guarantee that men can become re-united with God thru their own efforts. In this view of the matter, all representatives of *Rationalism* agree with the Socinians. Of their many arguments, all equally futile, we mention as specially instructive the sneer that it is indeed less burdensome to accept the merit of Jesus Christ than to strive for ethical perfection, but that the easier way has rarely been productive of real virtuousness.*) Among modern Protestant theologians, *Hofmann* and his school, being deeply infected with Socinian ideas, do not hesitate to deny the doctrine of vicarious atonement. "Just as that which befell Jesus, was not a suffering of that which sinful mankind should have suffered (i. e. a punishment!), so his achievement was not an achievement of that which mankind should have achieved, but merely *vocational obedience* (*Berufsgeworsam*) of the mediator of salvation appointed by God."*)—Outspoken *Pantheists*, as *Schleiermacher* and *Rothe*, recognize no need of vicarious work on the part of Christ. Retaining the term, they dissipate its Scriptural significance. *Rothe* asserts that Christ "had to suffer also *for his own sake*, namely both as a work of love and as a means *for his own education and complete development*... . Nowhere (not even in 2. Cor. 5, 21) do the Scriptures assert that God imputed our sins to Christ, burdened Him with our guilt" (!!).

§33. THE RESULT: SATISFACTION, PROPITIATION, RECONCILIATION, ATONEMENT. — By his vicarious obedience Christ achieved *satisfaction* of all demands of the righteous God against mankind ¹⁾. Thus He became our *propitiation* and *reconciled* the world to God ²⁾, and so completed the *atonement* ³⁾.

*) Their chief arguments are sketched summarily in Hutterus Rediviv., §101, note 12.

*) Quoted in *Rothe*, Dogm. II, 20. See also quotations in BW III, 117.

- 1) 1. Cor. 6, 20. Ye are bought with a price. (7, 23.)
2. Pt. 2, 1. They deny the Lord that bought them.
- Rev. 5, 9. Thou wast slain and hast redeemed us to God by Thy blood.
- Rev. 14, 3f. The 144,000 that were redeemed from the earth. . . These were redeemed from among men, being the firstfruits unto God and unto the Lamb.
- Gal. 3, 13. Christ hath redeemed us from the curse of the Law, being made a curse for us.
- Gal. 4, 5. (God sent his Son) to redeem them that were under the Law.
- Hb. 9, 15. He is the Mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.
1. Cor. 1, 30. Of Him are ye in Christ Jesus who of God is made unto us . . . redemption.
- Eph. 1, 7, 14. In whom we have the redemption thru his blood. . . . (The h. Spirit) is the earnest of our redemption.
- Col. 1, 14. In whom we have redemption thru his blood, even the forgiveness of sins.
- Job 19, 25. I know that my Redeemer liveth.
- Is. 41, 14. I will help thee, saith the Lord and thy Redeemer, the Holy One of Israel.
- Hos. 13, 14. I will ransom them from the power of the grave; I will redeem them from death.
- Ps. 49, 7f. None of them can by any means redeem his brother, nor give to God a ransom for him; for the redemption of their soul is precious.
- Acts 20, 28. Feed the Church of God which He hath purchased with his own blood.
2. Thess. 2, 14. He called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ.
1. Pt. 2, 9. Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that ye should show forth the praises of Him who hath called you out of darkness into his marvellous light.
- 2) Hb. 2, 17. A merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.
1. John 2, 2. He is the propitiation for our sins.
1. John 4, 10. God loved us and sent his Son to be the propitiation for our sins.
- Rom. 3, 25. Whom God hath set forth to be a propitiation thru faith in his blood.
- Col. 1, 20. By Him to reconcile all things unto Himself.

2. Cor. 5, 18f. God hath reconciled us to Himself. . . God was in Christ reconciling the world unto Himself.

Rom. 5, 10f. When we were enemies, we were reconciled to God by the death of his Son. . . We also joy in God thru our Lord Jesus Christ by whom we have now received the atonement (reconciliation).

3) Lev. 17, 11. The life of the flesh is in the blood, and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh atonement for the soul.

Rom. 5, 11. (as above; A. V.!))

NOTES:

1. This is the ultimate expression of the Gospel of Jesus Christ, and any presentation of it which fails to embody the full meaning of the terms *satisfaction*, *reconciliation*, *propitiation*, and *atonement*, is fatally deficient and, to say the least, misleading. Taking the various Scripture statements in their most obvious sense, the Church of God declares, with Jesus and his Apostles, that the God-Man achieved salvation of the world by *satisfying* all the demands of the righteous God against mankind; that in this way He *propitiated* God and *reconciled* (restored peace between) God and the world, bringing about the *atonement* (at-one-ment, i.e., He brought together those who had been utterly separated by the sin of mankind). In using these terms, however, it should be remembered that the English A. V. and Luther's German version apply them somewhat promiscuously in translating the several Greek (and Hebrew) equivalents, as will be noted below in some detail.

2. **Satisfaction.**—Adopting this expression used by the Latin Church for many centuries before, the Lutheran Church declares, that Christ "by his death hath satisfied for our sins. . . The death of Jesus is a satisfaction not only for guilt, but also for eternal death"*)). Though this term is used nowhere in the Scriptures, the result of Christ's redemption is there described in such a manner that it stands out clearly as a very real *satisfaction*. We are assured that Christ *purchased*, *bought* us (ἀγοράζειν, ἐξαγοράζειν) with the price of his blood from the curse and dominion of the Law (1. Cor. 6, 20. 7, 26. Gal. 3, 13. 4, 4f. 2. Pt. 2, 1. Rev. 5, 9. 14, 3f.)*). The purchase price is called a *ransom* (λυτρον Mt.

*) AC, IV, 2 Apol. 204, 43. Note the German equivalents *genug-tun*, *Genugthuung*.

*) In the German version, Luther distinguishes between ἀγοράζειν and ἐξαγοράζειν, rendering the former with *erkaufen*, the latter with *erlösen* (in Galatians). Similarly, the English A. V. uses *to buy* and *to redeem*, but not with the same consistency, since ἀγοράζειν in Rev. 5, 9. 14, 3f is given with *redeem* (the R. V. here uses *purchase*). The difference of meaning lies in the connotation of ἐξαγοράζειν where the preposition suggests that the redeemed one is bought *out from under* some yoke or bondage.

20, 28), and the action of paying this ransom, as well as its result are denoted by words from the same root (λυτρον, λυτρουσθαι Lk. 24, 21. Tit. 2, 14. 1. Pt. 1, 18; λυτρωσις, Lk. 1, 68. 2, 38. Hb. 9, 12; απολυτρωσις, Hb. 9, 15. 1. Cor. 1, 30. Eph. 1, 7. 14. Col. 1, 14). In the Old Testament Hebrew, the same idea of a purchase or ransom by the payment of an equivalent price is expressed in the terms *padah* and *pidjon* (Ps. 49, 7f. Hos. 13, 14. comp. Exod. 13, 13. Lev. 27, 27. Num. 18, 15). As one who redeems with a proper payment, the Savior is called *go-el* (Job 19, 25. Is. 14, 14. Hos. 13, 14; comp. *ge-ulah*, the achievement of the *go-el*, Lev. 25, 24f. 29. 48, etc.). Upon the *go-el*, the next of kin, devolved the duty of giving appropriate assistance to a kinsman or kinswoman when in trouble (cf. Ruth 3, 9-13. 4, 1-10), even to the extent of purchasing his freedom, or of avenging his death (the blood avenger, *Blutraeher*, e. gr. Deut. 19, 6. 12).—By this purchase, those so redeemed become the *property* of the Redeemer (περιποιησθαι Acts 20, 28; περιποιησις Eph. 1, 14. 2. Thess. 1, 14. 1. Pt. 2, 9). Now it goes without saying that in every real purchase, especially if it be a ransom, by which the right of possession is acquired, the price paid must be an *equivalent* of the object purchased, and must *fully satisfy* all the claims of the original holder. Dealing with the omniscient and righteous God, to whom the lives of all sinners were forfeited, Jesus could purchase us only by offering full equivalent, to satisfy the claims God's justice raised against us. He gave *life for life*, both by living the righteousness we owed God, and by dying the death to which we were condemned. This is *satisfaction*; no other term will do justice to the deliberate and emphatic statements of the Scriptures here referred to.

3. **Propitiation.**—This is the English equivalent for *ιασμος*, *ιασκεσθαι* (as in Hb. 2, 17. 1. John 2, 2. 4, 10), and is also used for *ιαστηριον* (Rom. 3, 25).*) The merciful favor of God, which had given way to wrath over mankind, had to be restored. Propitiation is the true sequel of satisfaction, by which the wrath of God was appeased. In the Hebrew, the verb *kaphar*, which means *to cover* and so to conceal, is often used in the sense of propitiating (as in Exod. 30, 10. 15f. Lev. 4, 20; the A. V. here uses "atonement"; but comp. Prov. 16, 14). From this verb comes the noun *kapporeth*, which, with its general meaning of "covering," became the technical cult term for the cover of the Ark of the Covenant, because

*) The term is explained in Latin as meaning, *Deum propitium reddere*, i. e. to procure the *favor* of God. In Hb. 2, 17, where the A. V. uses *reconciliation*, the R. V. very properly substituted *propitiation*, making the translation uniform in all passages where the term occurs. For the German version, no better term seemed to offer than *Versöhnung*, which, however, is the equivalent of reconciliation. In Rom. 3, 25, Luther preferred to express Paul's implied reference to the cover of the Ark of the Covenant, the *Gnadenstuhl*, "mercy seat"; the meaning is not altered.

this part of the Ark covered the stone tablets of the Law enshrined in the casket. The significance is obvious, as the Law accuses the sinner. The blood of the atonement being sprinkled upon the *kapporeth* (Lev. 16, 14f), it became, indeed, a "mercy seat," the place where the mercy of God was enthroned. The Greek version of the LXX render *kaphar* with *ιασκεσθαι* and *kapporeth* with *ιαστηριον*, the latter word thereby becoming as much a technical term among the Hellenist Jews as *kapporeth* in the Hebrew. Using this term without explanation in Rom. 3, 25, Paul could presume that he would be understood as asserting that Christ is propitiation for our sins.

4. **Reconciliation.**—This is the proper rendering of *καταλλαγή*, *καταλλάσσειν*, *αποκαταλλάσσω* (2. Cor. 5, 18f. Rom. 5, 10f. Col. 1, 20), since the "change" (note the *αλλ* in these words!) is a change into another state of mind, the change from a God deeply offended by our sin to a God at peace with the world. The propitiatory work of Christ effects the permanent reconciliation of God. Announcing this fact, the Gospel is the Word of reconciliation. To preach this Gospel is the ministry of reconciliation enjoined upon the Church. The message proclaims the peace of God which passeth all understanding (Phil. 4, 7. Rom. 5, 1), not the feeling of restful peace in the hearts of men, but the peace prevailing in the heart of God. If we find that the idea of reconciliation bears a close resemblance to those of propitiation and satisfaction, so that we slip from the one into the other almost without noticing it, we need not be disturbed; for we are not called upon to establish a regular logical sequence of these terms, but to accept each one at its full value without cavil.

5. **Atonement.**—This term, so freely used in the English version of the Old Testament, occurs but once in the New Testament (Rom. 5, 11, for *καταλλαγή*). The verb "to atone" is never used in the English Bible. It would seem that as early as the beginning of the 17th century the original meaning of the word had come to be disregarded entirely; the term had practically become a synonym for propitiation, or reconciliation.*) To-day, the accepted pronunciation veils the origin of the term. We still say, 'I am *at one* with my friend in this opinion,' i.e. I agree with him. At-one-ment therefore originally signified the act of causing

*) The Revisions very properly changed "atonement" to "reconciliation" in Rom. 5, 11, to make the translation of *καταλλαγή* uniform in all passages. As to the history of the word atonement the Standard Dictionary quotes F. Hall (False Philology, p. 5): "*At one* for 'reconciled' is as old as Robert Mannyng; (make a onement with God', 'set at onement' are expressions of the 16th century; and I am not aware that atonement and atone are of an earlier date. Further, atonement seems to have preceeded atone. In modern English the word atone is never used except as signifying "to make reparation, or expiation."

two persons to agree, or the state of their agreement achieved by such an act (German: *Einigung*), and though the dictionaries class this use of the word as archaic or obsolete, the Lutheran theologian will remember that the change in the meaning of the word is due at least in part to the widespread disbelief in the fundamental virtue of Christ's work. According to the Scriptures, the reconciliation resulting from the vicarious obedience of Christ was indeed an at-one-ment, an establishment of peace between God and mankind after the enmity which had existed by reason of man's sin. Again, if atonement is used to denote the work of Christ itself, the Lutheran teacher will remember, and will cause his hearers to remember, that this means the whole vicarious obedience of Christ, from his birth to his death on the cross, the sacrifice of his life for us, life here being taken in its most complete sense. The same careful distinction should always be observed when the verb *to atone* is used to designate the work of Christ.*)

6. *Objections*, based on alleged moral postulates, are raised against the biblical doctrine set forth above, by Socinians and many others.**) Two of them merit special attention. (1) They say that, if God is *love*, it does not agree with his nature to demand a ransom for the sinner, and hence no such ransom was required of, or paid by, Christ; no satisfaction was needed, nor was it necessary to reconcile God. Tho this objection seems to be argued on the basis of the absolute perfection of God, it really presumes the imperfection of his righteousness and justice. Even man, who is morally obligated to forgive sin without satisfaction, as far as his personal revenge is concerned, cannot morally ignore the requirement that the criminal give satisfaction to the law, in the interest of public welfare. God cannot remit guilt without the satisfaction demanded by his inviolable Law. This is not a weakness in God, but an expression of the supreme perfection of his holiness. In this, we do not contradict Rom. 5, 8; for the love of God toward mankind is supremely demonstrated in that He found and appointed a way to satisfy the demands of his righteousness thru the death of his Son. Thus both the love and the

*) The "abolishing of the enmity" between the Jews and the Gentiles mentioned in Eph. 2, 11-16 as an effect of the redemption, an at-one-ment in fact, is never designated as an atonement in theology, the term being restricted to the re-establishment of harmonious relations between God and mankind. On the other hand, the *ανακεφαλαιωσις* of all things in Christ, so named in Eph. 1, 10, and distinctly suggested in Col. 1, 15-17, is not an atonement in any sense, but a term denoting the infinite exaltation of Jesus Christ.

**) Concerning such objections *Hodge* writes very aptly: "Men constantly deceive themselves by postulating as moral axioms what are nothing more than the forms in which their feelings or peculiar opinions find expression" (II, 531)—a criticism which admits of wide application.

justice of God shine forth in their full perfection in the work of the Savior. This also answers the question *to whom the ransom was paid*. Tho Satan held mankind in the captivity of sin and death, he did so merely by the permission of God, without any valid claim on his own part. It was God who had concluded us under sin, had condemned us, and had right and power to exact expiation. To God, therefore, the ransom had to be paid.*)—(2) It is further argued that, according to 2. Cor. 5, 18ff, the world was reconciled to God, not God with the world, and that, therefore, there was no anger or wrath in God which had to be pacified. A flagrant *petitio principii*! It is a common way of speaking that an offender becomes reconciled to him whom he offended (Mt. 5, 24. 1. Cor. 7, 11), tho surely reconciliation is effected by the forgiving attitude of the offended person. While it is true that man's natural enmity against God (Rom. 8, 7) must be overcome in conversion before he can enjoy the benefits of Christ's work, the *world* of which Paul speaks, i.e. sinful mankind in its totality never was, and never will be, turned from its enmity against God. The fact that God is truly offended by all sins and in his justice will surely visit his wrath upon all offenders, unless they believe in

*) Read *Luther IX*, 369 §324-330.—*Quenstedt*: Remittere potest homo de jure suo, nisi jus alterius laedatur. Potest et debet tantum quoad vindictam privatam, non quoad satisfactionem legibus debitam et interesse publicum. Summa; Deus salvo suo aeterno et inviolabili jure absque satisfactione offensas remittere non potest; homo privatus, sed salvo jure Dei, remittere potest ac debet. Non igitur minus Deus quam homo potest. Homo non potest injurias illatas condonare quantum ad satisfactionem, licet possit ac debeat quantum ad vindictae cupiditatem. Non posse condonare offensam citra satisfactionem summae perfectionis, naturalis scl. sanctitatis et justitiae est, non alicujus imperfectionis aut impotentiae character,—*Calov* ad Rom. 5, 8: Nihil hinc decedit caritati Dei, quod docetur, Deum iratum fuisse generi humano; sed cum utrumque perhibet Scriptura, utrumque sancte credendum. . . *Caritas* Dei in eo sita est quod nos dilexerit ut opus manuum suarum, ad imaginem suam olim conditum; *ira* autem Dei erga nos in eo consistebat, quod nos ut transgressores legis suae sub peccato ejusque reatu vi justitiae suae restrictos teneret. *Caritas* Dei, quod cum nobis moriendum esset Christum mediatorem dederit eundemque nostro loco mori voluerit; *ira* Dei, quod peccata nostra vindicaverit in Filio suo. . . Illa (dilectio generalis) fuit causa ordinandae mediationis et reconciliationis; haec (dilectio specialis) est velut effectus et consequens reconciliationis per Christum factae.—*Quenstedt*: Deus, ceu dominus supremus et iudex justissimus, nos sub peccato concluderat (Rom. 3, 19. 11, 32) et poenae aeternae mancipaverat, ac vi justitiae suae poenam exigebat (Rom. 1, 32). Is ergo proprie et principaliter captivum genus humanum detinuit, quippe qui supplicium ultimum infligere potest et inflixit auctoritate propria. Ei itaque soli, non diabolo, lytron persolvendum erat. . . Diabolus in captivitate nostra nihil aliud erat quam custos et minister carceris, seu minister Dei qui nos justo suo judicio in potestatem Satanae tradiderat.

Christ, is declared by the Scriptures with startling clearness (comp. e. gr. Ps. 5, 5.45, 7. John 3, 36. Rom. 1, 18.32. Eph. 2, 3. Gal. 3, 13).*)

7. The Socinian (Neo-Photinian) denial of the need of reconciliation and expiation, and of the fact that Christ did expiate our sins and did reconcile God, has thoroly permeated modern Protestant theology, and has become a characteristic tenet of a multitude of sects. Arminians, Rationalists, Unitarians, Universalists, Spiritists, Christian Science may be mentioned as enemies of the very heart of the Christian faith. Among modern theologians whose influence in spreading this fatal error has become widely effective, we may mention Schleiermacher, Nitzsch, Hofmann, Ritschl.**)—All the various theories concerning the real nature of Christ's mediatorial work, greatly as they differ in non-essential features, may be classified under certain distinct types.***) The following review is

*) An instructive remark of *Quenstedt* on 2. Cor. 5, 18ff: *Reconciliatio cum Deo distinctis personis tribuitur, sed diverso modo: (1) Deo Patri, v. 18, tanquam causae principali et primo auctori. . . (2) Christo, v. 19, tanquam causae meritoriae. (3) Verbi ministerio, v. 20, tanquam c. instrumentali ex parte Dei offerentis. (4) Denique nobis, v. 20, tanquam c. instrumentali apprehendenti per fidem.*

**) For quotations from the declarations of the various sects see *Guenther* §5ln. Arguments against the orthodox doctrine are summarized in *Hutt. Red.* §101, notes 11-15. A review of the development of modern German theology on this question is given by *Luthard, Kompend.* §56, 5. Quotations from *Hofmann, BW III*, 117. To bring this matter close to ourselves, we quote from an article of *E. D. Burton* (University of Chicago), published in the "Biblical World" during 1908 and in January 1909, on "The Biblical Doctrine of the Atonement." He summarizes the alleged doctrine of Paul as follows: "The fundamental significance of the death of Jesus as Paul conceives it, is in the *revelation* which it effects. It reveals the love of God for men and the righteousness of God, especially in its aspect of hostility to sin. This revelation of God which makes manifest his essentially ethical character, *emancipates* men from false ideas of God and *provides a basis* on which they may be fully forgiven by God. Yet it is only *on the condition of faith*, and that not arbitrarily, or as if faith were a quantitative complement of an expiation for sin effected thru the death of Jesus, but on the *ethical ground . . . that God can approve as righteous only those who are fundamentally righteous.*"

***) *D. O. Kirn*, of Leipzig, considered to be one of the leading "positive" theologians of our days, classifies as follows: (1) *Punitive theories (Straftheorien; retaliatory punishment is an unconditional necessity under God's ethical world government, and can therefore be demonstrated also in Christ's death).* (2) *Expiatory theories (Suehnetheorien, which replace the narrower concept of punishment with the wider one of expiation, in order to find room for the active obedience of Christ).* (3) *Guaranty theories (Garantietheorien; not reparation for sins committed, but a guaranty that mankind will develop according to the will of God, which is the*

based upon the article on *Atonement*, written for the New Schaff-Herzog Encyclopedia by Benj. J. Warfield (Princeton), who explains that he makes his classification according to the conception each theory entertains of the person, or persons, on whom the work of Christ terminates.

(1) *Triumphant* theories. Christ's work terminates on *Satan*, forcing him to release the souls held in bondage. Had considerable vogue in the patristic age, and even so late as Bernhard; Luther also utilizes it, tho only as one of the aspects of Christ's work.—(2) *Mystic* theories. Christ's work terminates *physically* on *man*; atonement, by an interior and hidden working, brings man into participation with the one life of Christ. Characteristic: The saving fact is not anything that Christ taught or did, but what He *was*; not what He does *for* us, but what He does *in us* is the saving fact. Traceable in the Platonizing fathers; further developed by Neoplatonists; represented in the Reformation age by A. Osiander, Schwenkfeld, Weigel, Böhme; new impulse by Schleiermacher and his followers, as C. I. Nitsch, Rothe, Schöberlein, Martensen; in America: the Mercersburg theology, Westcott, H. Clay, Trumbull. Here belongs the theory of salvation "by sample," or by gradually extirpated depravity: Christ purified human nature and presented it perfect before God, men being saved by becoming partakers in this glorified humanity thru faith. Thus Swedenborg, Menken, Ed. Irving, also Hofmann to some extent.—

(3) *Moral influence* theories: salvation terminating on *man* in the way of bringing to bear on him *inducements to action*, so that he then really becomes his own savior. The essential feature of these theories is the transfer of the atoning fact from the work of Christ to the response of the human soul to the influences or appeals proceeding from the work of Christ. Man, fully equipped to work out his own salvation, is prompted to exert himself in the proper direction by observing the life and death of Christ. "It is faith and repentance which changes the face of God; there is no atonement other than repentance." Thus the Socinians: Christ a martyr; his work, to proclaim God's willingness to forgive sin on the sole condition of its abandonment. F. W. Robertson: Universal redemption by love; everyone who loves is a savior similar to Christ. Similarly Pfeleiderer, Horace Bushnell: "Vicarious sacrifice was in no way peculiar." Alb. Ritschl: Christ established the kingdom of God in the world, i.e. the revelation of God's love to man, and of his gracious purposes for men; Jesus, first object of God's love, becomes mediator as such; his death, a test of steadfastness and crowning proof

intended result of Christ's work). (4) *Declaratory* theories (*deklaratorische Theorien*; God can forgive sins without the work of a mediator; Christ is prophet only). Kirn holds that (1) and (4) are insufficient (!), hopes to strike a satisfying balance by combining (2) and (3), but fails to achieve the combination and produces—a guaranty theory!

of obedience. His followers were W. Herrmann, I. Kaftan, F. A. B. Nitsch, T. Häring (Christ's perfect sorrow for the sins of the world supplements our imperfect repentance), G. A. F. Ecklin. The most popular form of the moral influence theory, set forth by S. T. Coleridge, John Young, Horace Bushnell, W. N. Clarke, G. B. Stevens, a. o.: The love of God for sinners, manifested in the mission of Christ, breaks down our own opposition and brings us as prodigals home to the Father's arms. Andover Seminary: Christ makes men capable of repentance, and by this, together with Christ's own sympathetic expression of repentance, God is rendered propitious (substituting humanity *plus* Christ for humanity *minus* Christ). —(4) *Rectoral, or governmental theories*: Christ's work terminates on *both God and man*, but on man *primarily*, and on God *secondarily*. Here also the atoning fact is *man's own reformation*, but caused, not by a view of God's love, but by inducing a horror of sin thru the spectacle of God's hatred of sin afforded by the sufferings of Christ. Thus Hugo Grotius, Arminians (influenced by Socinianism); later Supernaturalists of the better class, as Michaelis, Storr, Morus, Knapp, Steudel, Reinhard, Vinke, Egeling, also Godet. In Great Britain and America it has practically become the orthodoxy of the *Independents* (American writers: Jos. Bellamy, Sam. Hopkins, John Smalley, Stephen West, Jonath. Edwards jr., Nath. Emmons, E. A. Park, the latter representing the Congregationalists). It is at present the regnant theory among American Methodists (John Miley).—(5) *Theories of Reconciliation*, Christ's work terminating *primarily on God, secondarily on man*. Types: (a) Christ, sympathetically entering into our condition, so keenly felt our sins as his own that He could adequately repent and confess them before God, and this is all the expiation justice asks. Thus J. McLeod, Campbell, R. C. Moberly. (b) Christ offers obedience even unto death; his sacrifice purchases God's favor and the right to do as He would with those whom God gave Him as a reward. Thus the Latitudinarians (end of 18th, beginning of 19th century, in England) and the Remonstrants (Limborg declares that Christ's work, tho of the nature of an expiatory sacrifice, is really no more intrinsically valuable than "the blood of bulls and goats"). All these are *travesties* of (c) the *Biblical doctrine of atonement*. First dogmatically expounded by Anselm of Canterbury (*Cur Deus Homo*, 1099); completely developed by the so-called Protestant scholastics of the 17th century (in England: Turretin, John Owen, 1630). Modern expositors of this doctrine in Germany: Tholuck, Philippi, Thomasius, Böhl, W. Kölling; in France: Merle d'Aubigné, A. Gretillat; in England and America: W. Symington (excludes active obedience!) K. S. Candlish, A. A. Hodge, Geo. Smeaton, T. J. Crawford, Hugh Martin, not to mention the writers of the Lutheran Synodical Conference of North America, who very decidedly profess adherence to this doctrine in *all* its Biblical aspects.

§34. **ITS UNIVERSALITY.**—The result of the mediatorial work of Christ is *perfect* and *complete*: The Triune God is fully reconciled ¹⁾ to all men without exception ²⁾. Therefore Jesus is in very fact the only Savior ³⁾.

- 1) 1. Cor. 15, 13f. If there be no resurrection of the dead, then Christ is not risen; and if Christ be not risen, then is our preaching vain, and your faith is also vain.

Rom. 5, 10f. If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God thru our Lord Jesus Christ, by whom we have now received the reconciliation.

2. Cor. 5, 18-20. God hath reconciled us to Himself by Jesus Christ, and hath given us the ministry of reconciliation. God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us the Word of reconciliation. Now then we are ambassadors for Christ, as tho God did beseech you by us. We pray you in Christ's stead, be ye reconciled to God.

Rev. 5, 9. Thou art worthy to take the book and to open the seals thereof, for Thou was slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation.

- 2) Hb. 2, 16f. Verily, he took not upon Him the nature of angels, but He took on the seed of Abraham. Wherefore it behoved Him in all things to be made like unto his brethren, that He might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people.

John 3, 16. God so loved the world . . . whosoever believeth. . .

Rom. 5, 18f. As by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life. For as by one man's disobedience the many were made sinners, so by the obedience of one shall the many be made righteous.

2. Cor. 5, 14f. 18. The love of Christ constraineth us, because we thus judge that, if one died for all, then were all dead; and that He died for all that they which live, should not henceforth live unto themselves; but unto Him who died for them and rose again. . . God reconciled the world unto Himself.

Col. 1, 20. Having made peace thru the blood of his cross, by Him to reconcile all things unto Himself.

1. Tim. 1, 15. This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners.

1. Tim. 2, 6. Who gave himself a ransom for all.

Bk. 19, 10. The Son of Man is come to seek and save that which was lost.

2. Pt. 2, 1. They deny the Lord that bought them.

Mt. 20, 28. The Son of Man came . . . to give his life a ransom for many.

Mt. 26, 28. This is my blood of the New Testament, which is shed for many for the remission of sins.

Hb. 9, 15. 23. 26. 28. He is the Mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the inheritance of sons. . . . It was necessary that . . . the heavenly things themselves (be purified) with better sacrifices than these (pattern of things). . . . Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself. . . . So Christ was once offered to bear the sins of many, and unto them that look for Him, shall He appear the second time without sin unto salvation.

Hb. 10, 1ff. 14. The Law . . . can never with those sacrifices which they offered year by year continually make the comers therunto perfect. . . . By one offering He hath perfected forever them that are sanctified.

Rom. 3, 25. Whom God hath set forth to be a propitiation thru faith in his blood, to declare his righteousness for the remission of sins that are past, thru the forbearance of God.

John 8, 56. Your father Abraham rejoiced to see my day, and he saw it, and was glad.

Acts 15, 11. We believe that, thru the grace of the Lord Jesus Christ we shall be saved, even as they.

Lk. 10, 24. Many prophets and kings have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them.

3) Acts 4, 12. Neither is there salvation in any other; for there is none other name under heaven given among men whereby they must be saved.

Rom. 3, 23f. All have sinned and come short of the glory of God, being justified freely by his grace, thru the redemption that is in Christ Jesus.

Gal. 3, 22. The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

Hb. 7, 27. This He did once when He offered up Himself.

Hb. 9, 12. 26. 28. Neither by the blood of goats and calves, but by his own blood He entered in once into the holy place, having obtained eternal redemption for us. (Vv. 26. 28, as above).

Hb. 10, 14. (as above).

NOTES:

1. The completeness of the result of Christ's work may be gauged both *intensively* and *extensively* (*intensive et extensive*). Considered in itself (the *intensive aspect*), without reference to the persons to whom it

applies, it is perfect if God Himself declares that the God-Man did not fail to accomplish his purpose. But we must further set forth the *extensive completeness* of this perfect salvation. In this aspect it is likewise a full realization of God's purpose, which embraced all mankind without exception.

2. Since God laid the sins of the world upon his Son Jesus Christ, to expiate them by a perfect obedience, even unto death on the cross, the resurrection of Christ is the supreme and unassailable evidence that the ransom he offered was accepted by God as full satisfaction for all demands of his justice. This fact is the basis of Paul's argument in 1. Cor. 15, 13-20. He also assures us that we, even the whole world, was truly reconciled to God (Rom. 5, 10f. 2. Cor. 5, 18-20), so that the Word of the reconciliation was appointed to be proclaimed by the ministry of the reconciliation. This glorious truth is the constant burden of the hymns of praise sung by the redeemed, here and in the hereafter (Rev. 5, 9 etc.). Nowhere in the Scriptures do we find the least suggestion which would justify a doubt as to the complete acceptance by God of the vicarious satisfaction offered by the Savior, as a perfect compliance with his demands. This must be true, also, because the work of Jesus was not the work of a mere man; his life and death were the life and death of the Son of God, and his achievements were divinely perfect. In this connection it may be noted that in a certain sense the Son of God rendered this satisfaction *to Himself*, since *He*, being the just and righteous God, the author of the Law and the avenger of its transgression, justly demanded, for Himself, complete reparation.*)—With this Biblical truth compare the rationalistic theory of an *acceptilatio* (a near-acceptation!) advanced by the Scotists of the Middle Ages. While the Thomists, following the lead of Augustine and Anselmus, declared for a *gratia superabundans*, and for a real *acceptation* of Christ's merit by God, as a full ransom, the Scotists held that Christ's life and death, pertaining to his human nature alone, resulted in a *meritum finitum*, which, therefore, has only such value as God may be pleased to accord to it, since all merit is determined by the acceptance of God.**)

3. As to the *extensive completeness* of Christ's work, it is plain from Hb. 2, 16 (comp. context!) that its benefits were not intended for the

*) *Baier*: Quatenus Christus satisfecit, spectatur praecluse at Mediator; quatenus autem ipse etiam satisfactionem postulavit, sic praecluse ut Deus, auctor et vindex legis, per essentiam summe justus (ut Pater et Spiritus s.) intuendus est.

**) Tantum valuit (opus Christi) procul dubio, quantum fuit a Deo acceptatum. Divina acceptatio est potissima causa et ratio omnis meriti.

angels. Salvation from sin and condemnation does not exist for the fallen spirits, tho the dominion of Christ does extend over them (Eph. 1, 10). Again, it is erroneous to say that Christ earned benefits and preferment for Himself by his obedience. This error appears naturally in the Socinian system, which asserts directly that Christ suffered for the purpose of meriting exaltation. Elsewhere, a Nestorian trend of doctrine led to similar views.*) Aside from philosophical arguments, this error has nothing to fall back upon excepting the word *διω* in Phil. 2, 9 (therefore also"). We have shown elsewhere (§20, 5) that this adverb does not necessarily express the relation of cause and effect, but may—and does here—indicate a *natural sequence*. After Christ had fulfilled all prophecies concerning his vicarious obedience, there remained only one thing for God to do, namely to exalt Him according to the same prophecies. Our teachers also argue this proposition from the verb *εχαριτωσεν* which denotes a gift of *grace* (*χαρις*), and thus denotes that the exaltation was not a reward of merit.**)

4. Christ earned salvation *for all men without exception*, from Adam forward to the last sinner born on earth before judgment day. He came to seek and to save the lost (Lk. 19, 10), to save sinners, to give Himself in the place of all (1. Tim. 1, 15, 2, 6). This does not mean *some* of the lost, *some* of the sinners. It means *all men upon whom, thru the trespass of Adam, the judgment came unto condemnation*; the same "many" who were made sinners, are made righteous by Christ (Rom. 5, 18f). This, again, means the *world*, i.e. all mankind who, as they all are of one blood (Acts 17, 26), and are, without exception, lost in sin (Rom. 3, 22f) were all embraced in the love of God (John 3, 16), and were all alike reconciled by God to Himself (2. Cor. 5, 19). To emphasize this universality of salvation, Peter declares that it extends fully even to them that deny the Lord and bring upon themselves quick destruction (2. Pt. 2, 1), yea, even to those who, having tasted the heavenly gift, fall away thereafter and are lost (Hb. 6, 4ff). Finally, we are told distinctly that the satisfaction of Christ was *retro-active* (*die ruckwirkende Kraft des Verdienstes Christi*), including in its effects all those who lived before the days of Christ, Abraham (John 8, 56. comp. Rom. 4. Gal. 3), the fathers (Acts 15, 11), all those that were under the first covenant (Hb. 9, 15), who were aware that their Levitic sacrifices foreshadowed the perfect propitia-

*) We find it expressed by Romanist schoolmen, by Jesuits, and also by some Calvinists, by Arminians, etc. Read quotations in Günther §49a.

**) *Kromayer*: Nam quod quais ex gratia consequitur, illud non meretur.

tion of the Messiah (Hb. 9, 23.26.10, 1; comp. also Rev, 13, 8*), and longed to become eye and ear witnesses of the things which they believed, and actually possessed in faith (Lk. 10, 24).

5. The universality of salvation must not be thought of or preached in such a manner as to deny or cloud its *individual* application. Christ did not die for the world or mankind *in the abstract*, but He lived, suffered and died for each one of those individuals whom we comprehend under the abstract concepts of the world or mankind. His work is the salvation of the world because in Him every human being fulfilled the Law and died for his guilt. The sinner does not make a general salvation applicable to himself by faith; if that were true, salvation would not be complete before man performs the act of faith. On the contrary, by faith, the individual accepts the salvation, propitiation, reconciliation, and redemption procured for him *personally* by Christ. Hence this salvation is just as perfect and complete for those who are finally lost. This is the only reason, but a sufficient one, why he that believeth not, is damned. Unbelief is the rejection of life and salvation achieved and personally intended for every unbeliever.

6. This Gospel is rejected by Calvinism. All true Calvinists teach that Jesus Christ did not come to save, and therefore did not render satisfaction to God, for those whom God from eternity predestinated to damnation. *Strict (rigidi)* members of the sect make this assertion baldly, explaining that the Scripture statements concerning universal salvation cannot reasonably be taken at full value. Others (*mitiores*) seek to mask this atrocious statement by distinguishing between the sufficiency and the efficacy of Christ's work, and explain that salvation is indeed sufficient for all the world,* but is efficient, by the decree of God, only for the elect. Others again (*hypothetici*), sensing the inexpediency of that mask, try to evade the charge of Scripture denial by asserting that Christ's merit is indeed given for the whole world, but it is efficacious only on the condition of faith, and—it is not the will of God that the *reprobi* should believe. In every case, the explanation is a unmitigated denial of the truth conveyed by the Scripture texts quoted in Note 4. Of the specious arguments offered by Calvinists in defence of this denial we here mention only three. The first is that the Scriptures so often declare that Christ

*) "The Lamb slain from the foundation of the world." Both Luther and the A. V. here place the words strictly in the same sequence as the Greek. There is little doubt, however, that John meant the phrase "from the foundation of the world" as an adverb modifier of the predicate, so that the version ought to read: "whose name has not been written from the foundation of the world in the book of life of the Lamb that 'hath been slain'" (thus the R. V.) as in 17, 8. But even so it appears that the slaying of the Lamb was the cause of writing names on the book of life from the foundation of the world.

died for his people, for those who were given to Him by the Father, etc.*) Here we challenge as illogical the postulate that what is asserted of a part of a whole, is thereby always impliedly denied of other parts of the same whole. This *may* be the intention of the statement, but the implied denial must be demonstrable from other sources. A single passage saying that Christ died for the Church or his sheep *alone* would give color to the Calvinistic contention; but—there is not one! Again, they quote Christ's sayings that He came to give his life a ransom for *many* (Mt. 20, 28), that his blood was shed for many (Mt. 26, 28), and that He bore the sins of many (Hb. 9, 28), their argument being: *Many*, therefore *not all*, but *only the elect*! It would be manifestly improper to challenge this argument with the simple assertion that the word "many" in these passages means "all"; but it appears from numerous other passages that the "many" here spoken of actually are *all* human beings (as in the analogous case of Dan. 12, 2 comp. with John 5, 22), the statements being mutually explanatory.**) Again, the claim that "many" means "the elect only," is well met by a reference to Mt. 20, 16: "Many are called, *few* are chosen"!!!!) A third argument of Calvinists is to the effect that Christ, since He would not pray for the *reprobi*, (John 17, 9), surely would not *die* for them! But aside from the inherent logical weakness of this argument, it is based on a misinterpretation. Christ actually did pray for many who were never converted (Lk. 23, 24. Is. 53, 18); but this *general* prayer which was part of his redemptory work and shows its universal application, was certainly not invalidated by the *special* supplication for those, who did then, or would thereafter, believe in Jesus Christ.—In passing, we note that certain *Romanists* (Corn. Jansen; Becanus) considered it a Semipelagian error to say that Christ died for the whole world!

7. Because the satisfaction rendered to God by Christ is perfect and complete in every respect, He is actually and truly the *only* Savior, not alone in the sense that He is the only one who undertook this redemption

*) To quote *Hodge*: "When mankind are divided into two classes, the Church and the world, the friends and the enemies of God, the sheep and the goats, whatever is affirmed of one class, is *impliedly denied of the other* (!?). When it is said that Christ loved the Church and gave Himself for it, that He laid down his life for his sheep, it is clear that something is said of the Church and of the sheep which is *not true of those who belong to neither*. . . Every assertion, therefore, that Christ died for a people, is a denial of the doctrine that He died equally for all men" (II, 549).

**) *Quenstedt*: Non se corrigit Scriptura quando multos nunc dicit, quos alibi emnes dicit; non opponit multos omnibus, sed uni vel paucis.

***) *Quenstedt*: Laborat consequentia: Multi, ergo soli electi; imo potius: Multi, ergo reprobi, nam hi sunt multi, pauci electi!

and carried it to a certain point, but also because his achievement *need not, and cannot be, supplemented* in any manner or to any degree by the sinner or any other creature. The direct statement to this effect in Acts 4, 12 agrees fully with the obvious sense of Rom. 3, 23ff and Gal. 3, 22, where the utter helplessness of the sinner is contrasted with the effectiveness of Christ's work. Add the plain assertions in Hb. 7, 27 (R. V.: "once for all") 9, 12.26.28. 10, 14, where the comparison between the sacrifices of the Old Testament and the sacrifice of Christ brings out the same truth very pointedly.—Hence it is *false* to call either a certain degree of holiness, or conversion considered as an ethical effort of man, or even faith, a *condition* which man must comply with before salvation pertains to him. All preaching of this character, which prevails among the sects, places the decisive factor of salvation in the sinner, and thereby denies the full effectiveness of the work of Christ. Thus it differs in degree only, but not essentially, from the heresy of the Roman Antichrist; for it is a denial of the Gospel that Jesus is indeed the Christ of God! In Romanism, to be sure, we find many crass developments of this fundamental error. (1) It teaches that Christ made satisfaction for those sins only which are committed before baptism, the sinner to make reparation himself for all transgression committed after baptism.*) (2) It declares that a sinner may obtain salvation *without Christ*, by rendering a satisfaction which God liberally accepts as sufficient. (3) The chief embodiment of this error is in the doctrine of the Mass, as an unbloody sacrifice of the body and blood of Christ, by offering which the priest works daily forgiveness of sins.**) In defense of this monstrous institution, the Roman church distinguishes between *propitiatory* and *oblatory* sacrifice, explaining that, while the former was unique, the latter must be repeated in order that the benefit may be applied to the individual. With our older teachers, we offer the following decisive counter arguments: (1) Without the shedding of blood there is no forgiveness of sins (Hb. 9, 22). (2) *Applicatory* sacrifices are unknown to the Scriptures. (3) In Hb. 9, 26, Christ's sacrifice, *once* performed, is described as a conclusive act which cannot be repeated; otherwise, since the whole life of Christ was part of his great sacrifice, representative acts would be required for his birth, his temptation, etc., which also took place only once. (4) Representative repetition of definite acts was a characteristic of the Old Testament dispensation, and was abolished by the work of Christ!

8. Here our fathers take time to ventilate the question whether it was necessary that Christ should shed *all* his blood, whereas one drop of it

*) Conc. Trid. cap 8. p. 79, canon 12-14. Compare Apol. 170, 24.

**) Read Apol. 267, 89; also compare the entire Art. XXIV, on the Mass, which, however, is directed chiefly against the idea of the *opus operatum*.

would surely have sufficed to wash away the sins of the world.*) The answer is that the value of Christ's blood is here measured by the dignity of his person; it is the blood of God Himself (Acts 20, 28), and therefore of infinite excellence. At the same time, it was the decree of divine wisdom that the Savior should pay the utmost price, shedding *all* his blood in the establishment of the New Testament, and from this point of view, one drop of his blood did not suffice!**)

§35. THE EFFECT: CHRISTIAN LIBERTY.—Aside from the fact that the justification of Christ in his resurrection was the *universal justification of all mankind* ¹⁾, all believers in Him are by his redemption *delivered from the consciousness of God's wrath* ²⁾ and *from the Law* ³⁾, receive the *renewing of life* to the divine image ⁴⁾, and are finally set free from all *defects* ⁵⁾, and from all *adversity* ⁶⁾.

1) Rom. 3, 23f. All have sinned and come short of the glory of God, being justified freely by his grace thru the redemption that is in Christ Jesus.

Rom. 5, 18. As by the offence of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life.

2. Cor. 5, 19, 21. God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them. . . He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

*) Luther: "What then is the treasure with which we are redeemed? Not perishable gold and silver, but the precious blood of Christ, the Son of God. This treasure is so precious and so excellent, beyond the grasp of any human mind or understanding, that a single droplet of this innocent blood would have been more than enough for the sins of all the world." (Sermon on 1. Pt. 1, 18-20. 1523. IX, 995 §73). Compare the hymn:

Dein Blut, der edle Saft,
Hat solche Stärk und Kraft,
Dass auch ein Tröpflein kleine
Die ganze Welt kann reine
Und von des Teufels Rachen
Frei, los und ledig machen.

**) Meisner: Quod de una gutta sufficiente dicunt theologi, non est intelligendum *absolute* de consummatione meriti et consilii Dei, sed *respective* quoad dignitatem personae. Hujus enim sanguis fuit ipsius Dei sanguis (Act. 20, 28. Mt. 26, 28. 1. Joh. 1, 7), ideoque per se dignus et idoneus satis, cujus vel unica guttula esset *antitypon* pro peccatis mundi. Interim Deo placuit et sine crudelitate placere potuit, Filium gravissime percuti et vulnerari (Is. 53) ideoque una gutta non fuit sufficiens ratione meriti et consilii divini, siquidem Deus multa effusione sanguinis sancire voluit Novum Testamentum, ad apertius demonstrandum justitiae et veracitatis gloriam.

John 17, 18. As Thou hast sent me into the world, even so have I also sent them into the world.

John 20, 21ff. Peace be unto you! As my Father hath sent Me, even so send I you. . . Receive ye the Holy Ghost; whosoever sins ye remit, they are remitted unto them.

- 2) Rom. 8, 1. 31-39. There is therefore now no condemnation to them which are in Christ Jesus. . . If God be for us, who can be against us? . . . Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again. . . Who shall separate us from the love of Christ? . . . In all these things we are more than conquerors thru Him that loved us. . . (Nothing whatever) shall be able to separate us from the love of God which, is in Christ Jesus our Lord.
1. Cor. 15, 55-57. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the Law. But thanks be to God, which giveth us the victory thru our Lord Jesus Christ.
- 3) Rom. 6, 14. Sin shall not have dominion over you; for ye are not under the Law, but under grace.
- Rom. 10, 4. Christ is the end of the Law, for righteousness to everyone that believeth.
- Gal. 4, 5. To redeem them that were under the Law, that we might receive the adoption of sons.
- Gal. 5, 18. If ye be led of the Spirit, ye are not under the Law.
1. Tim. 1, 9. The Law does not lie upon the righteous (literal translation!).
- Gal. 5, 1ff. Stand fast, therefore, in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. Behold, I Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised that, he is a debtor to do the whole Law.
- Col. 2, 16f. 20. Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the sabbath days; which are a shadow of things to come; but the body is of Christ. . . Wherefore, if ye be dead with Christ from the rudiments of the world, why, as tho living in the world, are ye subject to ordinances?
1. Cor. 7, 23. Ye are bought with a price; be not ye the servants of men.
- 4) 1. Pt. 1, 18f. Ye were not redeemed with corruptible things . . . from your vain conversation received by tradition from your fathers (R. V.: manner of life handed down from etc.), but with the precious blood of Christ. . .
1. Pt. 4, 1. As Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sins.

1. Cor. 6, 20. Ye are bought with a price; therefore glorify God in your body and in your spirit, which are God's.
- Eph. 2, 10. We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.
- Rom. 6, 4ff. We are buried with Him by baptism into death, that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in the newness of life. . . Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. . . Reckon ye also yourselves to be dead indeed unto sin, but alive unto God thru Jesus Christ our Lord.
- Rom. 8, 4. That the righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.
- Rom. 14, 8f. Whether we live, we live unto the Lord; and whether we die, we die unto the Lord. Whether we live, therefore, or die, we are the Lord's. For to this end Christ both died and rose, and revived, that He might be Lord both of the dead and living.
- John 8, 36. If the Son shall make you free, ye shall be free indeed.
- Tit. 2, 14. Christ gave Himself for us that He might redeem us from all iniquity and purify unto Himself a peculiar people, zealous of good works.
2. Cor. 3, 17. Where the Spirit of the Lord is, there is liberty.
- 5) Col. 3, 3f. Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory.
- Phil. 1, 6. He which hath begun a good work in you will perform it until the day of Jesus Christ.
- Eph. 4, 13. Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.
1. Cor. 15, 43. It is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power.
- 6) John 6, 40. 54. This is the will of Him that sent me that everyone which seeth the Son and believeth on Him, may have everlasting life; and I shall raise him up at the last day. . . Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day.
- John 10, 28f. I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand. The Father which gave them me, is greater than all; and no man is able to pluck them out of my Father's hand.
2. Tim. 4, 18. The Lord shall deliver me from every evil work, and will preserve me unto his heavenly kingdom.

NOTES:

1. Most of the articles of faith here touched upon, require special elaboration, for which this is not the place. Our purpose is merely to show that all the effects of Christ's redemption, particularly those upon the believer, are actually described as such in the Scriptures.

2. Here again we must remember the supreme effect of Christ's work, performed vicariously for all mankind. Since He, in his life, sufferings and death stood in the place of each individual human being, his resurrection, which was his own justification, was at the same time *the justification of every human being*, since for them He had died. Sinners are not justified now *if* they believe, but if they have true faith they believe that they *have been justified* in Christ (the objective justification). There is no Gospel (good word!) for the sinner but this in Rom. 3, 23f, Paul, after demonstrating that Jews and Gentiles are alike under sin sums up his message saying that therefore there is *no difference*, and that the *same "all"* who have sinned and come short of the glory of God, are justified freely by God's grace thru the redemption that is in Christ Jesus, adding that this propitiation and justification is to be accepted thru faith in his blood. The same truth is expressed in Rom. 5, 18; the condemnation of death is replaced by the gift of justification in all alike. In 2. Cor. 5, 19 we read not alone of God's reconciliation of the world to Himself, but also of the *manner* in which this was done: by *not imputing their sins unto them*—which, as Rom. 4, 5f shows convincingly, means the same as justifying (declaring to be just). Then, in v. 21, Paul comprises the message of all ambassadors of Christ to all mankind without exception, in two statements: Christ was made sin for us, by imputation; so we are in Him made righteousness of God, also by imputation. With this message Christ sends his believers into the world (John 17, 18), and by virtue of it, they can indeed forgive sins (John 20, 21ff); for it is true *in every case* that each sin is already forgiven in Christ Jesus. Hence unbelief is the one condemning sin, because it denies and rejects this truth; hence, also, we are saved by way of faith, because thru faith alone can we appropriate salvation as the fact which it is. The evangelical preacher will remember that this justification must be the main theme of all Easter sermons, and the Christian teacher in general will recognize that the doctrine of justification is basically and primarily taught in the *second* article of the Creed!

3. Because of this Gospel truth, it is possible for sinners to have the firm *assurance* of faith (*Glaubensgewissheit*) that all sins are truly forgiven in Christ. It is the *normal* condition of the believer, intended by God, that he feels certain of his salvation. As there is no condemnation to them that are in Christ Jesus (Rom. 8, 1), and as all believers are assured of this fact, the paeans of victory sung by Paul (Rom. 8, 31-39.

1. Cor. 15, 55-57) do not flow from an heroic faith peculiar to him and other specially blessed individuals, but are an expression of the certainty common to all true children of God.—This state of mind is called *subjective* justification; for this term *must not* be used as implying that God does not justify *until* the sinner believes. It is properly used, however, when meant as expressing the thought that by faith the sinner becomes *personally* (subjectively) *assured* of his justification.—This state of mind is often termed the *first step of Christian liberty* (*primus gradus libertatis Christianae*), the conscious freedom from all guilt and condemnation.

4. The assurance of faith is intimately associated with the *second step* (*secundus gradus*) of Christian liberty, the *deliverance from the yoke of the Law*. Grace imparts this consciousness to the believer (Rom. 6, 14); he takes notice that he strives to do the will of God, not because the Law compels him, but because the Spirit leads him (Gal. 5, 18). This is a characteristic feature of the sonship, an effect of Christ's work who redeemed (bought out!) those that were under the Law (Gal. 4, 5). Thus Christ is truly *end of the Law* for all believers (Rom. 10, 4); for them, being righteous by imputation of the righteousness of Christ "law does not lie" (*ou keitai*; 1. Tim. 1, 9), i. e. is not meant for them. Control by Law being a direct result of sin, assurance of forgiveness of sin at once changes the relation of the sinner to the Law and sets him free from its control. This does not mean that the believer considers himself licensed to disregard the will of God; it means, however, that he is controlled by Christ (1. Cor. 9, 21), thru the Gospel which conforms his will to the will of God. But of this more anon.

5. Furthermore, the Scriptures declare distinctly that the propitiation of Christ effects for the believer complete *freedom from all ceremonial restrictions* (the *third step*, *tertius gradus*, of Christian liberty). The passages to be quoted here refer to what we call the *ceremonial law* (*Ceremonialgesetz*) of the Old Testament, i. e. that portion of the Mosaic code in which God prescribed definite forms of worship (feast days, including the Sabbath; sacrifices; purifications; also, the circumcision), to be performed under penalty of exclusion from the chosen people. During the period before Christ, these ordinances were simply parts of God's Law for the children of Israel, carrying with them the same moral obligation as what we now call the moral law. Paul makes it very clear, however, that for the believer of the New Testament dispensation the work of Christ has effected a complete deliverance from all such ceremonial restraints and ordinances. Not only have the ancient forms ceased to be binding upon the children of God; not only are there no new ordinances of the same kind; but we are assured that those who put their trust upon the observance of outward forms, as being necessary for sonship with God, betray the liberty with which Christ has set us free, submit to a yoke of bondage, and have no profit of Christ (Gal. 5, 1). This includes

even the Sacrament of Circumcision (Gal. 5, 2-7), but also all festal ordinances, the Sabbath and all restrictions concerning meat and drink not excepted (Col. 2, 16f. 20). Paul recognizes the need of certain regulations for a decent and orderly conduct of the congregational life of Christians (1. Cor. 14, 40); but as the Church has no authority to prescribe new ordinances as morally obligatory upon its members, all outward regulations, rules and statutes fall under the head of *human ordinances*. To these a believer will submit voluntarily, for the sake of good order, but should never permit such laws to be laid upon him as by divine authority, lest he become a slave of men, tho bought with a price to be Christ's property (1. Cor. 7, 23). This *freedom from all human ordinances* is the *fourth step* (*quartus gradus*) of Christian liberty.

6. This complete freedom of the believer from the burden of all law, even the Law of God, does not result in lawlessness or license. On the contrary, by the blood of Jesus they are redeemed from the vain manner of life inherited from their ancestors (1. Pt. 1, 18f). Having died with Christ by faith, they have, with Him, died to sin, and have become servants of righteousness (Rom. 6, 4-23. 1. Pt. 4, 1). By force of Christ's redemption, the righteousness of the Law is fulfilled in them (Rom. 8, 3). Thus they are under the controlling influence of Christ, and the Spirit of God dwells in them and leads them (Rom. 1, 8f. 1. Cor. 6, 20. Rom. 8, 14). In Christ, they are created unto good works, and zealous to do them (Eph. 2, 10. Tit. 2, 14). The Son sets them free from sin (John 8, 36; context!) and ever helps them forward toward the perfection of holiness in heaven (2. Cor. 3, 17; context!).

7. Thus the redemption of Christ finally works out, in them that believe, a complete *restoration of the divine image*, not only by the imputation of Christ's holy perfection, but also by the eradication of all wickedness which continues to inhere in all believers here below. These *defects* are not mere shortcomings, or incomplete attainments of the ideal, but are very actual sins and evidences of the persistence of congenital carnality. Being mortified in the believer by constant exercise of the new spiritual strength granted him, these remainders of corruption will at last disappear when the state of glory is reached (Col. 3, 3f. comp. Eph. 4, 13). This *sanctification* is Christ's work, an effect of his redemption (Phil. 1, 6).

8. With sin, all afflictions and all adversity which it produces, will finally be lifted from those who are in Christ, according to his definite promise of perfect and eternal life, in which our body shall likewise participate thru resurrection (John 6, 40. 54. 10, 28f). Hence all believers, trusting in the propitiation of Christ, confidently look forward toward final deliverance from all evil, and a glorious entrance upon the heavenly life (2. Tim. 4, 18).

§36. **CHRIST OUR INTERCESSOR.**—While the vicarious propitiation for our sins was entirely accomplished during the period of Christ's exinanition ¹⁾, He continues his sacerdotal activity by making intercession for us ²⁾.

1) John 19, 30. It is finished.

Hb. 9, 12. 26. Christ has obtained eternal redemption for us. . . Now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.

2) Rom. 8, 34. Christ . . . is even at the right hand of God, who also maketh intercession for us.

Hb. 7, 24f. This man, because He continueth ever, hath an unchangeable priesthood. Wherefore He is also able to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them. . .

Hb. 9, 24. Christ is entered into heaven itself, now to appear in the presence of God for us.

1. John 2, 1. If any man sin, we have an advocate with the Father, Jesus Christ the righteous.

NOTES:

1. As the sacrifice of Christ's life was the great propitiatory act, the redemption was accomplished when He gave up his spirit. His own testimony (John 19, 30; "it is finished") was thus understood by his Apostles (witness Hb. 9, 12.26). His vicarious obedience ceased with his exaltation, when He was made and declared Lord over all.

2. The prayers of Christ before his death, being offered to God in the perfection of holiness, as a fulfilment of the second commandment devoid of any taint of sin, were part of his vicarious obedience to the Law. In this sense, we may properly designate them as *propitiatory*. However, Christ did not only pray on his own behalf (comp. Hb. 5, 7), but He also made intercession for sinners. We know that He offered up supplication for *unbelievers* (Lk. 23, 32), many of whom doubtless remained unconverted to the end of their lives; for his *own people* as then living in faith (Lk. 22, 34. John 17, 9.11.15.17.24); and for those who would believe in Him *thereafter* (John 17, 20). These prayers were truly *sacerdotal* and *intercessory*, and because they referred to the bestowal of salvation upon the individual, they should be called *applicatory*.*) On the other hand, the

*) *Quenstedt* describes the difference between Christ's intercession before and after his exaltation by designating the former as being *satisfactoria et meritoria*, the latter as *applicatoria*. This is confusing because it seems to imply that Christ's prayer before the exaltation was never applicatory—a view which is incompatible with the passages referred to above.—Concerning the proper meaning of John 17, 9 compare §32, 6.

intercession of Christ since his exaltation is not propitiatory, but only *applicatory*, having for its object the bestowal of faith and its preservation to the end of life.

3. The intercession of the exalted Christ belongs to those *transcendental* matters of which we have knowledge by faith in the Word of God, without being able to define them adequately. In the Greek phrase, Christ of men on earth, this phrase does indeed denote an approach by verbal (oral) prayer (Acts 25, 24. Rom. 11, 2), but in Rom. 8, 27 at least it is not used in this sense. As none of the many other Greek words denoting *εντυγχανει υπερ ημων* (Rom. 8, 34. Hb. 7, 24f. 9, 24. 1. John 2, 1). Used prayer (*ευχεσθαι, δεεσθαι, αιτειν, ερωταν* etc.) are used by the h. Spirit to designate the intercession of Christ for us, it would seem that *εντυγχανειν* was chosen just because of its indefinite character. While we know that Christ makes intercession for us, it is unnecessary, yea, impossible for us to conceive and determine the precise form of this act.*) But our fathers found it needful to insist that this intercession is a *real act* of Christ, because the Socinians maintained that the Scripture language must here be taken *figuratively*, i. e. as being intended to impress upon us the fact that Christ has no power except such as is given to Him by the Father.***) Quenstedt answers this in part by saying tersely, "Christ is not a metaphorical Priest, hence his interpellation for us is not

*) *Baier*: An autem illa intercessio *verbalis* sit et in verbis ac precibus, seu sola mente seu voce etiam factis, consistat, an tantum *realis* sit et in hoc consistat quod Christus vi meriti et satisfactionis suae *olim* praestitae et precum *olim* factarum Deum moveat ad remittenda peccata, *non necesse est definire*. *Quenstedt*, with others, insists without proper evidence that the intercession is *realis et expressa*, i. e. by speech of mouth. *Hodge*, who refuses to adopt this view of "many Lutheran theologians," himself succumbs to the temptation of determining the transcendental, besides laying himself open to criticism in other respects. He says: "The Reformed theologians . . . consider it enough to say that the intercession of Christ includes (1) His appearing before God in our behalf as a sacrifice for our sins, as our High Priest, on the ground of whose work we receive the remission of our sins, the gift of the h. Spirit, and all needed good. (2) Defense against the sentence of the Law and the charges of Satan who is our great accuser. (3) His offering Himself as our surety, not only that the demands of justice shall be shown to be satisfied, but that his people shall be obedient and faithful (?). (4) The oblation of the persons of the redeemed (!?), sanctifying their prayers and all their services, rendering them acceptable to God, thru the savor of his own merits" (II, 593).

**) *Catechismus Racoviensis*: Cum Scriptura testatur, Christum pro nobis interpellare, non propterea fit, ac si ille preces pro nobis ad Deum profundat, verum eo fit, ut in *mentibus nostris* infigatur prorsus, potestatem omnem, quam Christus habet, *non ex se habere*, sed Dei Patris dono.

a mere metaphor."*)—In ways beyond our understanding, Christ's intercession is divinely effective toward final salvation of each individual belonging to his people. This act of Christ does not in any way conflict with the supplications offered by the children of God on behalf of one another. "As there is a sense in which all believers are kings and priests unto God which is consistent with Christ's being our only King and Priest, so there is a sense in which one believer may intercede for another which is not inconsistent with Christ's being our only Intercessor. . . . To intercede in this sense is merely to pray for. But in the case of Christ it expresses an official act which none who does not fill his office, can perform" (Hodge, l. c. II, 594).

4. Another question which the Scriptures do not answer definitely, is that concerning the *duration* of this intercession. Some Lutheran theologians argue from Hb. 7, 25 that it will continue eternally; but the text obviously refers to an act which benefits believers *while they are on earth*, and thus permits no conclusion as to eternity.

5. Christ is called our *παρακλητος* (1. John 2, 1) in a different sense from the h. Spirit (John 14, 16.26). Christ is our Advocate at the throne of the Father, while the Spirit is a Helper within the believer's heart. The intercession of Christ, therefore, takes place outside of the believer, while the efficient aid of the h. Ghost produces the fruit of proper and spiritual prayer in the heart (Rom. 8, 26).**)

6. The *hagiolatry* of the Roman and Greek churches must here be noted as a pronounced antithesis. By an astonishing reversion to *polytheistic* ideas these churches endow the saints, particularly the Virgin Mary, with alleged powers of omniscience and omnipotence (to hear prayers of men, and to grant all requests), so that their intercession becomes as necessary and as efficient as that of Christ Himself.***) The

*) *Christus non est metaphoricus sacerdos, ergo nec metaphoricetantum interpellat.*

**) *Paraclete* is Greek for the Latin *advocate*, i. e. one called upon to act or speak for another. In the passages referred to above, both the English and the German versions take account of the difference in meaning.

***) Conc. Trid. sess. 25 (p. 165f): The holy Synod enjoins upon all bishops and others entrusted with the function and care of teaching that they diligently instruct the faithful, according to the practice of the catholic and apostolic church received from the oldest days of the Christian religion, and according to the consensus of the holy fathers and the decrees of holy councils, above all concerning the intercession and invocation of the saints, the honoring of their relics, and the legitimate use of images; teaching them that the saints, reigning together with Christ, offer to God their prayers for men; that it is meet and useful to call upon them in supplication and to take refuge to their prayers, assistance, and help for obtaining benefits from God thru his Son Jesus Christ who alone

idolatrous character of the consequent worship of saints, with its implied denial of the sole and complete merit of Christ, needs no elucidation here. It bears the stamp of God's condemnation on its face. Naturally, this practice was utterly condemned by the Lutheran Church in the Augustana, Art. XXI, and was more fully demonstrated as a feature of Antichrist's make-up in the corresponding article of the Apology.

§37. **SAVIOR IN BOTH NATURES.**—Both in offering his vicarious sacrifice and in his priestly intercession, Christ acted, and is now acting, *according to both his natures*, so that the *God-Man in both natures* is actually the Savior of mankind.

NOTES:

1. It is not superfluous to refer once more to the fact that the work of Christ was that of a person in whom two natures are indivisibly united, so that after the incarnation neither nature ever performed an act without the most intimate participation of the other nature in the same act. To every feature of the mediatorial work of vicarious sacrifice, his human nature contributed the physical possibility, and also the human will and purpose to submit to all demands of God, while the divine nature added the infinity of value needed to make this sacrifice a very real and adequate ransom for all sinners. Similarly, the intercession now offered before the throne of God is logically an act of the human nature, but an act to which the divine nature gives its supreme and efficient value.

2. Having studied the great work of Christ in detail, we are now in a position to show *a posteriori* why the Savior had to be God and Man in one person. In doing this here, we follow the common practice of the older Lutheran teachers. It will be found instructive to review summarily the pertinent arguments as assembled by two representative men of the 17th century, *Gerhard* and *Calov*. The former argues as follows: I. Christ had to be *God* in order that the *λυτρον* might be sufficient and perfect; because the infinite wrath of God had to be borne; because great evils had to be removed; because great benefits had to be restored; for the revelation of the divine decree; for the defence of the Church; for the conservation of the benefits which He earned ("our Mediator had to guard the benefits earned for us in better manner than Adam, the first parent

is our Redeemer and Savior; that those, however, who deny that the saints, enjoying eternal bliss in heaven should be called upon in prayer; or who assert either that they (the saints) do not pray for men, or that it is idolatrous to call upon them also for us individually; or that this is contrary to the Word of God and adverse to the honor to invoke by word of mouth or in the mind, those who reign in heaven, hold a wicked doctrine.—Compare also Cat. Roman. III, 2, 13. Iv, 5, 8. As to the Greek church, comp. quotations in Günther §52.

of mankind"); for the hearing of our prayers. II. Again, He had to be *man*, on account of the nature of divine justice; for the sake of restoring human nature; for our reconciliation with God (IS. 59, 2); in order to confirm our faith; because He had to be of our kind; in order to experience temptation (Hb. 2, 17, 4, 15); to confirm the promise of hearing our prayers; because of the demands of the Law concerning the person of the Redeemer (the *go-el* had to be a *blood*-relative, Lev. 25); for the sake of our adoption; to confirm the promise of the resurrection.—Calov proves the same thesis partly by means of careful syllogisms, always quoting Scripture for the minor premise, as follows: I. Concerning the *divine nature*: (1) He is our Mediator according to that nature, according to which He is our righteousness . . . Jer. 23, 6 . . . ergo! (2) Also according to that nature, according to which He is our reconciliation. . . Rom. 5, 11. 2. Cor. 5, 19 . . . ergo! (3) Again, according to that nature according to which He laid down his life for us. . . Col. 1, 15, 19f . . . ergo! (4) Because the Son of God came into the world to save us (Is. 53, 4f. Mt. 18, 11. Lk. 19, 10. 1. Tim. 1, 15. (5) For this reason, salvation is attributed to Jehovah, the Lord, Hos. 1, 7, 13, 14. Acts 20, 28. Hb. 9, 14. (6) It was a requisite that the Mediator be God no less than man, in order that, being of the same nature with either part, He might establish peace between both. (7) Because human nature was not in itself sufficient to appease the infinite wrath of God, to bear the infinite burden of sin, etc. (8) If the participation of the divine nature had not been necessary for the mediatorial work, there would have been no need of the union of the two natures, or of the communication of infinite gifts thru the anointing of the h. Spirit; indeed, in that case remission of sins might have been attained by mere man, if not for others, then by each mortal for himself; but all these thoughts are *αθεολογια* i. e. without warrant in the Scriptures. (9) If He were our Mediator as man only, trust might, yea, should be put in a mere man; but this is an accursed error, according to Jer. 17, 5. II. He is our Mediator *according to the human nature*. (1) Because this is stated in so many words 1. Tim. 2, 5. (2) Because the Son of God became man by incarnation, for the purpose of performing the work of mediation. (3) Because it was required as part of this mediatorial work that he should shed his blood and set us free by this price, Acts 20, 28. Mt. 20, 28. Mrk. 10, 45. 1. Tim. 2, 5f. (4) Because without shedding of blood there could be no reconciliation, Rom. 5, 9. Hb. 9, 22. (5) Because Christ needs must suffer, in order that the righteousness required by the Law might be fulfilled in us, Lk. 24, 26. Rom. 8, 3f. (6) Because the incarnation would have been of no value if Christ could have been Mediator in the divine nature alone. (7) Because mediation required that the Mediator be of a kind with each of the disagreeing parties. (8) Because the communion of the two natures was necessary for the work of mediation.

C. The Kingly Office of Christ.

(*De Munere Christi Regio.*)

§38. **KING AND KINGDOM.**—That the Savior of mankind is a true *King* is frequently and distinctly asserted in the Scriptures, both directly and by implication ¹). His *kingdom*, in the language of the Bible, is *the actual exercise of his kingly prerogatives* ²). Distributing his kingly functions into definite classes, it has become customary to ascribe to Him the *threefold Kingdom*, of *Power*, of *Grace*, and of *Glory*.

¹) Ps. 2, 6. I have set my King upon my holy hill of Zion.

Ps. 45, 21. I speak of the things I have made touching the King.

Ps. 72, 1. Give the King Thy judgments, and Thy righteousness to the king's son.

Ps. 110, 1f. The Lord said unto my Lord, Sit Thou at my right hand until I make Thine enemies Thy footstool. The Lord shall send the rod of Thy strength out of Zion; rule Thou in the midst of Thine enemies.

Is. 9, 6f. Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulder; and his name shall be called, Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and peace there shall be no end upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever.

Jer. 23, 5f. Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days shall Judah be saved and Israel shall dwell safely; and this is his name, whereby He shall be called: The Lord Our Righteousness.

Jer. 33, 15. (parallel).

Ezek. 37, 24. David my servant shall be King over them; and they all shall have one Shepherd.

Dan. 7, 14. There was given Him dominion, and glory, and a Kingdom, that all peoples and nations, and languages should serve Him. His dominion is an everlasting dominion, which shall not pass away, and his Kingdom that which shall not be destroyed.

Dan. 9, 25. From the going forth of the commandment to restore and to build Jerusalem unto the Messiah, the Prince, shall be etc.

Zech. 9, 9. Behold, thy King cometh unto thee.

Lk. 1, 33. He shall reign over the house of Jacob forever, and of his Kingdom there shall be no end.

John 1, 49. Rabbi, Thou art the Son of God, Thou art the King of Israel.

John 18, 33-37. Pilate . . . said unto Him, Art Thou the King of the Jews? . . . Jesus answered, My Kingdom is not of this world; if my Kingdom were of this world, then would my servants fight that I should not be delivered to the Jews; but now is my Kingdom not from hence. Pilate therefore said unto Him, Art Thou a King then? Jesus answered, Thou sayest that I am a King; to this end was I born, and for this cause came I into the world that I should bear witness of the Truth. Everyone that is of the Truth heareth my voice.

Eph. 1, 21-23. (God set Christ) far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come, and hath put all things under his feet, and gave Him to be head over all things to the Church, which is his body, the fulness of Him that filleth all in all.

Col. 1, 13. God hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son.

Acts 2, 36. God hath made Jesus . . . both Lord and Christ.

Rom. 14, 9. To this end Christ both died, rose, and revived that He might be Lord both of the dead and living.

1. Cor. 8, 6. To us, there is one God, the Father, of whom are all things, and we in Him, and one Lord Jesus Christ, by whom are all things, and we by Him.

1. Cor. 12, 3. No man can say, Jesus is the Lord, but by the Holy Ghost.

2. Cor. 4, 5. We preach not ourselves, but Jesus, the Lord.

Phil. 2, 11. That every tongue should confess that Jesus is Lord, to the glory of God the Father.

2) John 5, 17. My Father worketh hitherto, and I work.

John 9, 4. I must work the works of Him that sent me.

John 18, 33-37 (as above).

Lk. 11, 20. If I with the finger of God cast out devils, no doubt the Kingdom of God is come upon you.

NOTES:

1. The passages of the Old Testament quoted above, in which the Messiah is designated as King, require no detailed consideration here. They must be taken at their full value, as ascribing to the future Savior a Kingship equal to that of God Himself. In fact, to the believer of the days before Christ's advent, God the King, and Messiah the King, were identical in efficiency and activity. This understanding is unmistakably expressed in Lk. 1, 33. John 1, 49 (comp. Lk. 19, 38. John 12, 13). In the trial before Pilate, Christ claimed the right to the title of King (John 18, 33-37). Tho the appellation appears to have been used to some extent

by Christians (comp. Acts 17, 7), it must soon have been superseded by the title of *κύριος* Lord, which being understood as an equivalent of the Hebrew *Jahve*, acquired the full meaning of divine Kingship when applied to Christ (Acts 2, 36. Rom. 14, 9. 1. Cor. 8, 6, 12, 3. 2. Cor. 4, 5. Phil. 2, 11, etc.). It will therefore be quite proper to use passages in which this term occurs, in developing the biblical doctrine of the kingly office of Christ.

2. This Kingship in all its aspects was given to the *human nature* of Christ at the first moment of the incarnation, by virtue of the hypostatic union with the Logos. The Son of Man exhibited this endowment variously in the days of his flesh, most obviously when He performed his miracles; but He did not enter upon its full and uninterrupted exercise until He sat at the right hand of God. In his divine nature He possessed this dominion by virtue of the eternal generation and exercised it without intermission or abatement at all times, the *terminus a quo* here being the existence of things and persons to be governed. In other words all this power belongs to the Logos *essentially*, in equal measure with the Father and the h. Ghost; all statements that it was *given* to Christ (e. gr. 1. Cor. 15, 27. Mt. 28, 18) refer to his human nature. This truth also furnishes the answer to the question whether the Kingdom of God and the Kingdom of Christ (Eph. 5, 5) differ from one another in any respect. Since kingdom means dominating and active control, and since all power in heaven and on earth is given to Christ, the Kingdom of God and that of Christ are *identical in every respect*. The kingdom is specially called the Kingdom of Christ because it was given to Him in his capacity as Mediator, his human nature being exalted to the same dominion as that which belongs to the Father and the h. Ghost.

3. To insure a correct understanding of Bible passages which speak of this Kingdom, it must be observed that *βασιλεία* is *never* used as a designation of the group of created persons or things affected by the dominion. In other words, the Scriptures *never call the Church or the universe the Kingdom of God*. This *metonymical* use of the term is therefore strictly ecclesiastical and, tho in accord with a very common usage, it must not be read into any Scripture passage as its primary meaning. In all instances, *βασιλεία θεοῦ* (*Χριστοῦ*) denotes the *governmental activity* of God, or Christ, the noun retaining its verbal meaning (compare the primary meaning of dominion!). Christ's kingdom differs from that of human rulers in that it is never merely titular, nor ever in abeyance or latency. His actual exercise of this prerogative continues without any interruption. Hence the statement that "of his Kingdom there shall be no end," refers not so much to its infinite extent in space or time, as rather to the uninterrupted continuity of the kingly activity of Christ.—Again, it should be noted that the "Kingdom of God, or Christ," as used in the Scriptures probably nowhere denotes precisely the universal dominion of the Lord

over all creatures. While the fact of God's supreme control of all things is abundantly declared, the use of the term in question is restricted to that dominion of God which is exercised by the *Gospel*. Thus, "the kingdom of God is in your midst" (Lk. 17, 21), was meant to convey the assurance that God was then exerting his power of salvation thru the Gospel before the very eyes and ears of his opponents. Compare also John 18, 33-37.*)—Hence our Lord is speaking directly of his Kingdom in such statements as John 5, 17, 9, 4. Lk. 11, 20.

4. These observations suggest the proper use of that classification according to which a *threefold* Kingdom, of *Power*, of *Grace*, and of *Glory*, is ascribed to Christ. It is a *dogmatic* device, developed thru ecclesiastical usage, for a topical distribution of the Scripture statements concerning the dominion of Jesus Christ. Tho it can be made to do good service in public teaching, its inherent weakness should always be borne in mind. At its best, it labors under the serious handicap that the classes are not exclusive, since the power, grace, and glory of God do not exclude one another. It is *inexact* to say that Christ reigns in the world by his power, in the Church by his grace, in heaven by his glory; for all divine government rests upon his power; the government of the terrestrial world (Providence!) is largely directed by his grace; his glory (δοξα) includes his supreme power; the hostile forces are not ruled by blind power, but with justice; nor must we forget that the kingdom of power includes the *infernium* with all its inhabitants. As commonly understood, the *fundamentum divisionis* of the classification is the concrete sphere of action, i. e. the group of persons or things which come under the influence of God in each case. From this point of view, one may say that the kingdom of power is the universe, the kingdom of grace is the Church on earth, the kingdom of glory is the Church in heaven. But as this *metonymical* use of the term kingdom does not occur in the Scriptures, it will be better to make the *medium* of Christ's governing influence the *principium divisionis*; thus: In the kingdom of power, He controls by the mere exercise of his will (or, by law!); in the kingdom of grace, the Gospel is the medium of control; in the kingdom of glory He rules by direct personal influence.**)

*) For a fuller discussion of these two points compare the article under the title, "Das Reich Gottes," in *Quartalschrift* of April, 1918.

**) Altho the glaring inconsistencies of this classification have always been recognized by Lutheran teachers, they were too conservative to discard it, and contented themselves with some remedial modifications. Thus *Baier*: Quamvis enim, si voces ipsas spectes, regnum gratiae pariter ac gloriae sub regnum potentiae comprehendi videatur, quatenus utrumque revera a divina potentia humanae naturae communicatae dependet, tamen *usus loquendi postulat* ut regnum gratiae in ordine ad *spiritualia* bona quae in hoc saeculo, et regnum gloriae in respectu ad *gloriam* in futuro saeculo dicatur, potentiae

5. The error of *kenoticism* involves the unscriptural and impossible view that the Logos divested Himself of supreme power and control during the exinanition.—*Socinians* declare that Christ, before his death, was not *actually* king, but merely *rex designatus*, king-to-be, in direct denial of Christ's own assertion, John 18, 36.—*Pantheistic* theologians, to whom Christ's kingdom naturally assumes the aspect of a mere metaphor, depart from Scripture truth in various ways. Thus *Rothe* simply denies the kingdom of grace to Christ, on the ground that He is never called King, but Head of the Church*), while *Schleiermacher* is convinced that *only* the Kingdom of grace can be ascribed to Christ.—Finally we here note as antithetical the *Calvinistic* idea of a *visible* kingdom of God on earth, placed under the control of Christ. According to *Hodge*, God, absolute sovereign of all his creatures, against whose moral (?) power, however, our race revolted and thus became part of the kingdom of darkness, determined to deliver men (!) from the consequences of sin, announced the coming of a Redeemer, and at once inaugurated an antagonistic kingdom consisting of men chosen out of the world and restored to their allegiance thru the renewing of the h. Ghost. This kingdom He *made visible* in Israel (Theocracy!). "The kingdom of God, therefore, as consisting of those who acknowledge, worship, love, and obey Jehovah as the only living and true God, has existed in the world ever since the fall of Adam. . . It is this leaven by which it (the world) is ultimately to be pervaded (!). To gather his people into this kingdom, and to carry it on to its consummation, is the end of all God's dispensations and the purpose for which his eternal Son assumed our nature. To this end He lived and died and rose again that He might be Lord of all those given to Him by the Father" (II, 597). We may well ask, Why not Lord of *all without exception*? Note that the whole argument is based upon the

regnum autem dominium universale significet. Baumgarten and Mosheim advanced the following suggestion: (1) Regnum Christi universale, i. e. consortium imperii divini in totam rerum creaturarum universitatem. (2) Regnum Christiparticulare, (a) regnum gratiae, (b) regnum gloriae. This, however, seems to ignore the axiom that opera ad extra sunt indivisa. Father and h. Spirit are certainly as active as the Son in administering the kingdoms of grace and glory.

*) "Von einem regnum gratiae, das Christus führte, weiss die Schrift nichts; denn im Verhältnis zu seiner Gemeinde, oder noch näher: zur Kirche, stellt sie den Erlöser niemals als König dar, sondern als Haupt an ihr, als an seinem Leibe. König ist er dagegen im Verhältnis zum Reiche Gottes (Mt. 18, 23, 25, 34, 40), dessen Subject die Welt ist (Mt. 13, 38), aber nicht die Kirche." Note the quibbling manner of treating the metaphors *king* and *head*, as tho there were an *essential* difference in their significance of control; also the untenable *argumentum e locutione parabolica* in Mt. 13, 38, as tho Christ there meant to indicate that the Church is not part of the kingdom of God!

restriction of salvation to the elect (cf. §37, 1), and that the true conception of God's kingdom as described in the Bible prohibits the idea of the visible kingdom of God on earth as taught by Calvinists and Romanists alike!

§39. KINGDOM OF POWER.—The kingdom of power is that function of Christ, belonging to Him as God and as Man, that He exercises *supreme control over all creatures*, governing and preserving the universe.

Dan. 7, 14, 27. There was given Him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve Him. . . All dominions shall serve and obey Him.

Col. 1, 16f. All things were created by Him and for Him, and He is before all things, and by Him all things consist.

Hb. 1, 3. He upholds all things by the word of his power.

1. Pt. 3, 22. Angels, authorities, and powers are made subject to Him.

Mt. 28, 18. All power is given unto me in heaven and in earth.

Ps. 110, 1f. Sit Thou at my right hand until I make Thine enemies Thy footstool. The Lord shall send the rod of Thy strength out of Zion; rule Thou in the midst of Thine enemies.

1. Cor. 15, 27. He hath put all things under his feet.

NOTES:

1. As stated above, there is no text in the Scriptures in which the term 'kingdom of God' denotes the *sphere* of God's controlling dominion, the expression invariably denoting the dominating activity of God. In the same sense, the kingdom is ascribed to the Messiah in Dan. 7, 14, 26. Yet the sphere in which Christ exercises this supreme and continuous control is very plainly described here as being all mankind. The prophecy does *not* promise the ultimate conversion of all men to Christ ("to serve" does not necessarily mean "to believe"!), but it assures us that the world of men stands under Christ's unavoidable control, for Him to carry out the ultimate designs of his kingdom, not only without the possibility of preventive action of any group of men, but even so that the King makes even his enemies serve his purposes. They are made his foot-stool; He rules in their midst, notwithstanding all their efforts to foil his intentions (Ps. 110, 1f; quoted as a Messianic prophecy in Mt. 22, 44. Mrk. 12, 36. Lk. 20, 42f. Acts 2, 34. 1. Cor. 15, 25. Hb. 1, 3, 10, 12f). The New Testament describes this universal and unintermittingly active control of the universe in a very emphatic manner. Christ is called "head over all things," under whose feet all things are put, including the high powers of the spirit world (Eph. 1, 21-23. 1. Pt. 3, 22), and excepting no created mind or will; yea, they all owe their continued existence to Him alone (Col. 1, 16f. Hb.

1, 3). Christ Himself describes this prerogative as *πᾶσα ἐξουσία* "all power, i. e. omnipotent control, in heaven and earth (Mt. 28, 18.*)" This supremacy includes the so-called *regnum justitiae*, the dominion over the inmates of hell.—The statements in Ps. 110, 2. 1. Cor. 15, 25 have frequently been misinterpreted as indicating that Christ's dominion is incomplete until the day of judgment. The true emphasis of the words is upon the fact that Christ's kingdom is *permanent*, notwithstanding all opposition of his enemies, which continues during the present dispensation, but will cease on the last day.

2. It is necessary to note here that this dominion was *given* to Christ, not as Logos, but as *man*. It is the Son of *Man* who says, "Unto me is given all power." The Logos could not be *given* that which is an essential attribute of his divine nature from eternity. Here the Reformed churches disagree, because they deny the endowment of Christ's humanity with divine prerogatives by reason of the hypostatic union. Tho proclaiming Christ as a person to be Lord over all, they restrict the exercise of this dominion to the divine nature. Thus *Hodge*: "It is in virtue of this dominion over the universe that Christ is called Lord of lords and King of kings, i. e. the Sovereign over all sovereigns in heaven and on earth. . . . Under the present dispensation, therefore, Christ is the God of Providence." But tho he seems to say correctly that "the same universality of dominion is implied in Christ's sitting at the right hand of God," he immediately adds: "As this session on the throne of God involves equality with God in glory and dominion, it cannot be said of any creature"—meaning to say that the Scriptures must not be understood as ascribing it to the human nature of Christ!

3. The *purpose* (*finis ultimus*) of Christ's dominion is the *glory of God*, inasmuch as He controls all happenings in such a manner as *to realize the ultimate purposes of God*. It is the *gubernatio* of divine Providence.***) As this visible world with all mundane relations of men is destined to final destruction, secular happenings and their guidance, complete tho it is, are of secondary importance among the designs of God. In fact, they must all contribute to the inevitable success of the primary and greatest purpose of Christ's dominion, which is the *progress and final triumph of his kingdom of grace*. His Church enjoys the services of the ministering spirits of heaven. The spirits of wickedness (Eph. 6, 12), as well as the rulers of this world are foiled in their designs upon the destruction of the Church. Christ controls and directs all happenings in the world of men so that in some way they must all work together for the good of the Church (Rom. 8, 28). Herein we have the only true key to the under-

*) Compare Cat. Maj. 454, 31.—The German word *Vollmacht* expresses this idea.

**) Compare Hönecke II, 262f.

standing of the history of mankind, and likewise an effective antidote against all deistic, materialistic, evolutionistic, and pantheistic theories concerning the significance of mundane developments.*)

§40. **KINGDOM OF GRACE.**—Exercising his Kingdom of Grace, Christ gathers and preserves his spiritual body, the *Church militant* on earth ¹⁾. By means of the Gospel, in Word and Sacrament, He brings men to saving faith ²⁾, and blesses the Church with all manner of spiritual gifts ³⁾, while by his power He effectively guards it against all efforts of his enemies ⁴⁾. Hence all believers are in this kingdom, which will come to an end on the day of judgment ⁵⁾.

1) Jer. 23, 5. A King shall reign and prosper, and shall execute judgment and justice in the earth.

Zech. 9, 9. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; He is just and having salvation.

John 18, 36f. My Kingdom is not of this world. . . Thou sayest that I am a king; to this end was I born, and for this cause came I into the world, that I should bear witness to the Truth. Everyone that is of the Truth, heareth my voice.

Eph. 1, 22f. God hath given Him to be the head over all things to the Church, which is his body, the fulness of Him that filleth all in all.

Lk. 17, 20. The kingdom of God cometh not with observation, neither shall they say, Lo here! or, Lo there; for behold the Kingdom of God is among you.

Rom. 14, 17f. The Kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost; for he that in these things serveth Christ, is acceptable to God and approved of men.

Eph. 6, 12ff. We wrestle not against flesh and blood, but against principalities and powers. . . Wherefore take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all, to stand; etc.

1. Tim. 6, 12. Fight the good fight of faith.

*) *Schleiermacher's* theory that Christ has no real kingdom of power, deserves but a foot note. He opines, if we do speak of a kingdom of power, we mean to say no more than that the extension of the influence of Christ upon mankind is not limited in any way. He may, or may not, exert it at his pleasure; but this has nothing to do with secular government (*buergerliches Regiment*) which "is undeniably an institution belonging to the general divine world government, and as such is foreign to Christ's kingdom, even according to his own assertion" (?!).

2. Tim. 4, 7. I have fought the good fight; I have finished the course; I have kept the faith.
- 2) Mt. 16, 18f. Upon this Rock will I build my Church, and the gates of hell shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.
- Mt. 28, 19f. Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and behold, I am with you alway, even unto the end of the world.
- John 18, 36f (as above).
- Mrk. 16, 15. Go ye into all the world, and preach the Gospel to every creature; he that believeth and is baptized shall be saved, but he that believeth not, shall be damned.
- Rom. 1, 16f. I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation unto everyone that believeth. . . For therein is the righteousness of God revealed from faith to faith.
2. Cor. 10, 4f. The weapons of our warfare are not carnal, but mighty thru God, to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.
- Acts 20, 32. I commend you to God and to the Word of his grace which is able to build you up, and to give you an inheritance among all them which are sanctified.
- 3) 1. Cor. 1, 5-7. In everything ye are enriched in Him, in all utterance and all knowledge, even as the testimony of Christ is confirmed in you, so that ye come behind in no gift.
1. Cor. 12, 4-12. There are diversities of gifts, but the same Spirit, etc.
- Rom. 12, 4ff. (The manifold gifts described).
- Eph. 4, 7. 11. Unto everyone of us is given grace according to the measure of the gift of Christ. . . He gave some, apostles, etc.
1. Cor. 3, 9. We are laborers together with God; ye are God's husbandry, ye are God's building.
1. Cor. 12, 28. God hath set some in the Church, first Apostles, secondarily, etc.
- 4) Mt. 16, 18. (As above).
- 5) John 17, 6. 14. 17. I have manifested Thy name unto the men whom Thou gavest me out of the world; Thine they were, and Thou gavest them me, and they have kept Thy Word. . . I have given them Thy Word, and the world hateth them because they are not of the world, even as I am not of the world. . . Sanctify them thru Thy Truth; Thy Word is Truth.

John 10, 14, 27. I am the good Shepherd, and know my sheep, and am known of mine. . . My sheep hear my voice, and I know them, and they follow me.

1. Pt. 2, 9. Ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people.

Eph. 4, 4-7. One body and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and thru all, and in you all.

NOTES:

1. Christ's Kingdom of Grace is the exercise of the power of his grace, when He creates, orders, and controls, by the force, not of an arbitrary sovereign will, but of a will acting according to his own redeeming grace, to bestow upon sinners the salvation He earned for them. Where Christ comes as Redeemer, to offer salvation to sinners, there comes the Kingdom of God in the biblical sense (Mrk. 1, 15); where He leaves, the Kingdom of God disappears with Him (Mt. 21, 43). Jesus often introduced his parables with the formula, "The Kingdom of God is like unto, etc.," meaning to say, "Where God the Savior begins to influence men with the power of his grace, such and such results will follow." Speaking to his enemies, Jesus said: The Kingdom of God is among you (Lk. 17, 20); if only their eyes and ears had been open, they would have been aware that God was then working among his people according to his redeeming grace. That scribe was not far from the Kingdom of God (Mrk. 12, 34), not because he was more nearly converted than others, but because the Redeemer Himself approached him personally. This conception of the Kingdom of God as identical with the Kingdom of the Messiah was familiar to the Jews from the prophecy. The righteous Branch of David, whose name is Jehovah our Righteousness, is to be the saving Ruler of his people (Jer. 23, 5), a King, just and having salvation (Zech. 9, 9). His coming is thru the Gospel, which is the efficient means in the hands of the King to produce the desired results. It is the Word of his grace (Acts 20, 32), power of God for salvation (Rom. 1, 17). Where the word of the Gospel is spoken to sinners, there does Christ exercise his Kingdom of Grace. Hence its presence anywhere on earth can be determined by the fact that the Gospel is preached in such a place (Mrk. 1, 14f)*). It is the *only* means the King employs, for speaking of this Kingdom He tells Pilate that He came to bear witness to the Truth, and in the language of the Bible, the Truth is the Gospel (John 18, 37). In this, his Kingdom differs utterly from the kingdoms of the world, which can ultimately obtain results from brutal force alone. In the exercise of his kingly func-

*) The "Gospel of the Kingdom" (Mrk. 1, 14) is not only the Gospel announcing the Kingdom, but primarily the Gospel by which the King exercises the power of his saving influence.

tion, Christ provided for the proclamation of this Gospel thruout the world and to the end of time, assuring his messengers that He is always present to insure the efficacy of their message (Mt. 28, 19f. Mrk. 16, 15f).

2. From the biblical concept of the Kingdom of Grace we derive, by an easy and natural process, the *metonymical* concept, in which we identify the kingdom of grace with the Church on earth. It is a *metonymia causae pro effectu*; we name the cause to indicate the effect. The Kingdom of Grace, i. e. the mighty influence of the grace of God and Christ, creates the Church as its intended effect. Hence we derive much of our knowledge concerning the Kingdom of Grace from texts describing the nature, the attributes, and the vicissitudes of the Church on earth.—By his efficient function as King of Grace, Christ creates and assembles the Church as the spiritual body of which He is the Head (Eph. 1, 23), the metaphor telling us that the Church derives its life and all its living strength from Christ, and is controlled by Him alone. This body of Christ is *spiritual*, and never becomes really *visible*. Those who are swayed by the Kingdom of Grace, cannot be identified by eating, or drinking, or any outward observation, since their characteristic possessions, as righteousness, peace, the joy in the h. Ghost, are enshrined in their hearts (Rom. 14, 17f. Lk. 17, 20). But even as the preaching of the Gospel is the unfailing sign that the Kingdom of Christ is present, so the power of the Gospel carries with it the assurance that the Church is present wherever the Gospel is proclaimed in Word and Sacrament (*nota ecclesiae*). Thus the Kingdom of Grace, in the biblical sense of the word, is never visible, but always *audible*. In the metonymical sense (Kingdom of Grace—the Church) it is likewise audible, inasmuch as all spiritual members of the Church participate in the preaching of the Gospel; it is *visible* only in so far as we know by faith that there will be true children of God in a body of professing Christians, tho we are unable to identify the persons with certainty. Neither a local assemblage of professing Christians, nor all Christian church organizations taken together are the visible Church of Christ on earth.

3. As contradicting this Scriptural view of the kingdom of grace we note both the *Romanizing* and the *Millennarian* errors. In the former, the Church as an outward organization is held to be the visible Kingdom of Christ; in the latter, the expectation of a universal extension of the visible Kingdom of Christ on earth at some future date is a characteristic feature. These errors are not antagonistic, but rather complementary to one another. As they have developed side by side from the patristic age of the Church, so they may now be found combined in the theologies of most sects.—*Millennarianism* (*Chiliasm*), usually proceeding from a precarious doctrinal footing in the symbolical (allegorical) language of Rev. 20, 1-7, blithely disregards the unqualified assertions of Christ and his Apostles concerning the spiritual nature of Christ's Kingdom of Grace,

and ignores the fact that the world as a whole will never come under his sway in this respect, but will continue in open hostility to the Gospel until the day of judgment. Its prevalence among the Reformed sects appears in the widespread idea that political wars waged by secular governments may help to advance the Kingdom of Christ and to abolish wars on earth. —The *Romanist* theory concerning the Kingdom of Christ finds its tersest expression in the tenet that the Roman church with the Pope as its visible head is the Kingdom of Christ on earth.*) For all their opposition to Romanism in other respects, the Reformed churches entertain the same materialistic and legalistic views concerning the visible Kingdom of God on earth. Rejecting the claim, that the Pope is the supreme visible head of the Church, and that membership in the Church is confined to those who submit to him, Reformed theology generally ignores the fact that Christ exercises his Kingdom of Grace thru the effective power of the Gospel, and maintains that Christ establishes a visible kingdom on earth, with terms (conditions) of admission and a code of law to govern it. This is quite in keeping with the Judaizing tendency exhibited by Reformed theology at various points.**)

*) Commenting upon John 18, 36 (ἐκ τοῦ κόσμου τούτου), *Hollaz* says: Est quidem regnum Christi in mundo et *super* mundum, sed non *de* mundo, h. e. non more principum hujus sæculi, non armis ferreis aut carnalibus gubernatur. Oblatam gubernationem politicam recusavit Jesus, Joh. 6, 15, nec munere judicis civilis fungere voluit, Lk. 12, 14.—Of the same text, *Andr. Ōsiander* remarks that it refutes the Jesuitic doctrine of a mundane and visible Kingdom of Christ embodied in the papacy; regnum enim suum describit Christus *cum qualitate veritatis*, ex parte regis communicatae et ex parte subditorum receptae, v. 37. At veritatis regnum non est *coactivum*, sed *persuasivum*, nec jus dicit in *temporalia*, sed in *mores* hominum. Hinc videns Pilatus, Christum sibi non plus tribuere quam Stoici suo sapienti tribuebant, de periculo nihil timet.

**) For instructive comparison we present the *Calvinist* view in detail, quoting from *Hodge*. He says: "This (Kingdom of Grace) also is exhibited under two aspects. It includes the relation in which He stands to his true people individually and collectively (the *invisible* Church); and the relation He sustains to the *visible* Church, or the body of his professing people. He is the King of every believing soul. . . The terms of admission (!) into this spiritual kingdom are faith and repentance. . . The laws of this kingdom (!? Kingdom of Grace?) require first and above all faith in Jesus Christ. . . The laws of the Kingdom moreover require not only these duties (!) to Christ, but that his people should be holy in heart and life. . . The special law of Christ's kingdom is that its members should love one another, not only with the love of complacency and delight, but with brotherly love." (Note that H. fails to remark that Christ *produces* these effects in his Kingdom, making his people what He desires them to be!). "As religion is essentially spiritual, an inward state, the kingdom of Christ as consisting of the truly regenerated is not a visible body, except so far as good-

4. Under the dominion of Christ, the Church on earth is *militant* (*ecclesia militans; die streitende Kirche*), i. e. it lives in a state of perpetual spiritual warfare against the opposing powers of darkness, the evil spirits, the unbelieving world, and the sinful nature still present in every believer. Their fight is the fight of faith; their certain hope, ultimate victory thru Christ (Eph. 6, 12ff. 1. Tim. 6, 12. 2. Tim. 4, 7). Never does the Church of Christ fight with carnal weapons for secular purposes, not even for alleged and impossible "moral advancement" of the world (2. Cor. 10, 4. comp. Mt. 13, 24-30.37-43.)

ness renders itself visible by outward manifestations. Nevertheless, as Christ has enjoined upon his people duties which render it *necessary that they should organize themselves in an external society* (?), it follows that there is and must be a *visible kingdom of Christ on earth*. Christians are required (?) to associate for public worship, for the admission and exclusion of members, for the administration of the sacraments, for the maintenance and propagation of truth. They, therefore, form themselves into churches, and *collectively constitute* the visible kingdom of Christ on earth, consisting of *all who profess the true religion, together with their children*. . . This (kingdom) is spiritual, that is, it is not of this world. It is not analogous to other kingdoms which existed, or do still exist, among men. It has a different origin and a different end. . . Secondly, this kingdom of Christ is catholic or universal. It embraces all who *profess the true religion*" (note ambiguity! Does H. mean, Christian religion, or, Presbyterian religion?) . . . "Thirdly, this form of Christ's kingdom is temporary. . . Fourthly . . . not a democracy, nor an aristocracy, but truly a kingdom of which Christ is the absolute sovereign. . . Christ . . . is its only lawgiver (!). He prescribes (!): (1) The terms of admission into this kingdom. . . We are to receive all whom Christ receives. . . (2) A second law is . . . that heretics and those guilty of scandalous offences shall be excommunicated" (NB: from the *visible* Church!) . . . (3) Christ has ordained that the power of exercising discipline and other prerogatives of the Church should be in the hands of officers (?), having certain gifts and qualifications, and duly appointed. (4) That the right to judge of the qualifications for such office is vested in, or rather belongs to those who by the h. Ghost have themselves been called to be office bearers (!?). (5) That such officers are not lords over God's heritage, but servants. Their authority is restricted to prescribed limits, and the people have a right to a substantial part in the government of the Church thru their representatives. (6) Every member of Christ's kingdom is bound to obey his brethren in the Lord (!). . . It hence follows that in the normal condition of Christ's kingdom, each part would be subject to the whole, and the whole would be one body with the Lord" (II, 601-608). Note that the last statement means divine institution of larger church bodies, as synods, etc., tho H. every now and then speaks of the members as *believers*, not as *professors* of faith only! A remarkable confusion of ideas! As H. rightly says: "The development of these several points belongs to the department of Ecclesiology."

5. This Kingdom of Christ will continue until the end of world time; for the preaching of the Gospel by which He exercises his spiritual dominion, was ordained by Him as a perpetual institution (Mt. 16, 18, 28, 19f). This implies the promise that the Gospel, as Word and Sacrament, will be preserved on earth in the face of all hostility.—The difficult text in 1. Cor. 15, 24, which speaks of the end of the present dispensation, should be approached with caution by the interpreter. As Paul does not explain *how*, or *to what extent*, Christ “will deliver up the Kingdom to the Father,” it behoves us to refrain from trying to solve the inscrutable mystery involved here. While we are certain that this passage does not in any way indicate a *subordination of the Son to the Father*, and does not, therefore foretell a *cessation* of Christ’s dominion, it seems safe to maintain that it announces a change in the *mode of government*.*)

6. Under the Kingdom of Grace which comes to men with the Gospel, sinners are converted to faith in the Savior and thus *enter* this Kingdom, because they come under the Gospel control of Christ (Mt. 18, 37). The King of Truth makes them hear his voice, not merely with the bodily ear, but with the understanding of faith (John 18, 36f). The Gospel Truth is the power of God for salvation unto everyone that believeth (Rom. 1, 17), in that it overcomes all resistance of the human heart and brings into captivity every thought to the obedience of Christ (2. Cor. 10, 4f).

*) This is the consensus of the best theological opinion of the Lutheran Church. As *Luther* has it: “Christ will deliver the Kingdom to God the Father, i. e. He will set aside faith and concealment, and will openly present his own people before God the Father, and will thus visibly place us in that Kingdom which He has established and exercises daily at present, so that we shall see Him without a veil or dark Word, in the clearest manner. It will then be called a Kingdom, not of faith, but of glorious, visible existence. And tho it is the same Kingdom, that of Christ (who became man for the purpose to establish faith) and that of God (for whosoever heareth the Son, heareth God Himself); yet it is now properly called the Kingdom of the Lord Jesus Christ, because God is now hidden in his majesty and has given all power to Christ, that He might bring us to God thru Word and Baptism. Moreover, He has hidden Himself in Christ, so that we shall not seek nor know God elsewhere than in Him. But over there it will properly be called the Kingdom of God, after Christ shall have achieved all that He is to achieve, and shall no more rule under infirmity and troubles, but shall have put away death and sin, and all that is opposed to God, so that we shall see Him with the Father in his divine glory, and shall no longer need to be concerned with the Gospel, Baptism, and forgiveness of sins, nor with learning to know Him; nor shall we fear any disaster whatever, but nothing besides God, everlasting righteousness, blessedness and life will abide with us in visible presence, and He will bestow all this upon us, so that we shall be even as He is.” (From Sermon on 1. Cor. 15, 24. Read VIII, 1167 §156-161. 1186 §192-194).

The Word of his grace is able to build them up and give them the inheritance among them that are sanctified, i. e. made holy and blameless before God thru the remission of sins (Acts 20, 32).

7. Those who are under the sway of the omnipotent King of Grace (Mt. 28, 18f) are endowed by Him with all manner of spiritual gifts, beginning with faith by which the testimony of Christ is confirmed in them (1. Cor. 1, 5-7). Lutheran teachers distinguish *dona sanctificantia*, by which the personal holiness of the believer is advanced (faith, hope, love, peace of heart, etc.), and *dona ministrantia* gifts for serving, by which he is enabled to help in the edifying of the body of Christ. These are *charisms* (χαρίσματα), gracious gifts of the h. Spirit, and from their detailed discussion in Rom. 12, 4ff. 1. Cor. 12, 4-12 it appears that they include all natural endowments of body and soul which, in the believer, immediately fall under the control of Christ and are thus made available for sanctified service. Special emphasis is laid upon the fact that the exalted King at all times bestows upon his Church persons suitable for the *public ministry* of the Gospel (Eph. 4, 7.11f. 1. Cor. 3, 9.12, 28).

8. The perpetual duration of the Church under the Kingdom of Grace on earth is a promise, not only implied in the ordinance concerning the unrestricted preaching of the Gospel (Mt. 28, 18-20. Mrk. 16, 16), but definitely expressed as against the efforts of the powers of darkness to destroy it (Mt. 16, 18).

9. From all this it follows that the Church consists, not of all organized church bodies as embracing all professing Christians on earth, but only of those who have been given to Christ out of the world; to whom God's name has been manifested; who have received the Word and by it have been sanctified thru faith; who hear the voice of the Good Shepherd and follow Him because they know Him; to whom is given eternal life, the spiritual life which no death can interrupt (John 17, 6.14.17.10, 14.27). Together, they form the spiritual body of Christ, the glorious nature of which is often described in the Scriptures (e. gr. 1. Pt. 2, 9). Therefore, also, the Kingdom of Grace, with the possibility of salvation for mankind, will come to an end on the last day, when faith is turned into glorious vision.

§ 41. KINGDOM OF GLORY.—Under the Kingdom of Glory upon which the Redeemer entered in his exaltation to the right hand of the Father ¹⁾, the *Church triumphant* in heaven enjoys unrestricted communion with Christ, under whose scepter all its members share *ineffable bliss* ²⁾. Of mankind, only *the elect* will enter this kingdom ³⁾.

¹⁾ Mt. 25, 31. When the Son of Man shall come in his glory, and all the holy angels with Him, then shall He sit on the throne of his glory.

Rev. 5, 12f. Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto Him that sitteth upon the throne, and to the Lamb forever and ever.

- 2) Rev. 6, 17. The great day of his wrath is come; and who shall be able to stand?

Rev. 21, 4. God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

John 17, 24. Father, I will that they also whom Thou hast given me, be with me where I am; that they may behold my glory which Thou hast given me; for Thou lovedst me before the foundation of the earth.

Mt. 25, 34. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world.

Lk. 22, 29f. I appoint unto you a Kingdom, as my Father appointed unto me, that ye may eat and drink at my table in my Kingdom, and sit on thrones judging the twelve tribes of Israel.

- 3) Rom. 8, 30. Whom He justified, them He also glorified.

1. Pt. 1, 5. You are kept by the power of God thru faith unto salvation, ready to be revealed in the last day.

Mt. 25, 31. (As above).

NOTES:

1. At this point the confusion of ideas pervading the classification of the three kingdoms becomes very apparent. Since the Kingdom of Christ is not properly the Church, but the exercise of his kingly power, the "glory" here referred to, if the term means anything, must surely include just that power. It is part of Christ's glory that He rules the universe by the mere force of his will, and that, in his Kingdom of Grace, He delivers sinners from the power of darkness. Only in the metonymical sense of the term the distinction of the kingdoms can be carried thru logically to this point, tho this, as we have seen, is not Scripture's way of describing Christ's Kingdom. The literature of the Church practically identifies the Kingdom of Glory with the *Church triumphant*; but we must remember that in the language of the Bible the Church here below and in the hereafter is *in*, or *under*, the kingdom.

2. This Kingdom or mode of ruling, given to Christ in his human nature, is called "the throne of his glory" (Mt. 25, 31), the figure of speech indicating both the royal prerogative and its exalted character. A

detailed study of this Kingdom, as far as its character has been unveiled to us, belongs to the special chapter of eschatology. For present purposes it suffices to say that in the exercise of this Kingdom, Christ will finally and forever deliver his militant Church on earth and translate it triumphant to its eternal abiding place, where it enters upon the unrestricted enjoyment of eternal life, seeing the glory of God unveiled (John 17, 24. Mt. 25, 34. Lk. 22, 29f). Hence the function of Christ here includes the *bodily resurrection of believers* (1. Cor. 15, 12-57. 1. Thess. 4, 13-18), which is a gift of the *Redeemer* as such and a feature of the salvation bestowed upon them.*)

3. In the restricted sense, therefore, the function of Christ called the Kingdom of Glory, concerns only the *elect* of mankind, i. e. those that are kept by the power of God thru faith unto salvation (1. Pt. 1, 5; comp. §6 for other pertinent passages of Scripture).**) From Mt. 25, 31 and similar statements it appears that the holy angels, being entirely under the dominion of the exalted Christ, belong to the great company of beings who participate in the joys of heaven.

4. Thus we may finally say that the Kingdoms of Grace and of Glory really are but *one* Kingdom described under different aspects and undoubtedly designated as "the Kingdom of Heaven" (*βασιλεια των ουρανων*). Properly speaking, therefore, two kingdoms of Christ, i. e. two modes of exercising his kingly power, exist side by side, and continue forever, the *kingdom of power* and the *kingdom of redemption*. The former belongs to Christ by virtue of his Godhead and, as to his human nature, by virtue of the communication of idioms. The latter belongs to Him as an achievement, by virtue of his redemptory work. It is a prerogative which He has acquired for Himself, tho not to the exclusion of the Father and the Holy Ghost, who are one with Him in the Godhead.

*) In 1. Cor. 15 Paul does not speak of the resurrection of the dead *in general*, but confines his remarks strictly to those "that are Christ's" (v. 23). The resurrection of the unbelievers (*reprobi*) which also belongs to the prerogatives of the exalted Christ (John 5, 27-29. Mt. 25, 41-46), as does their reprobation, obviously is an exercise of his Kingdom of Power alone.

**) For quotations exhibiting the opposed error of Universalists, Unitarians, and others, compare Günther l. c. §179. Calvinists agree with the statements made above, but in their own peculiar way, as witness *Hodge*: "Concerning that Kingdom (of glory) it is taught, (1) That it shall consist only of the *redeemed* (1)" (II, 608).

INDEX I.

(References are to paragraphs and notes; "fn" signifies a footnote.
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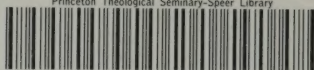
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